Michal Yakir

Wondrous Order

Sample text

Wondrous Order

from Michal Yakir

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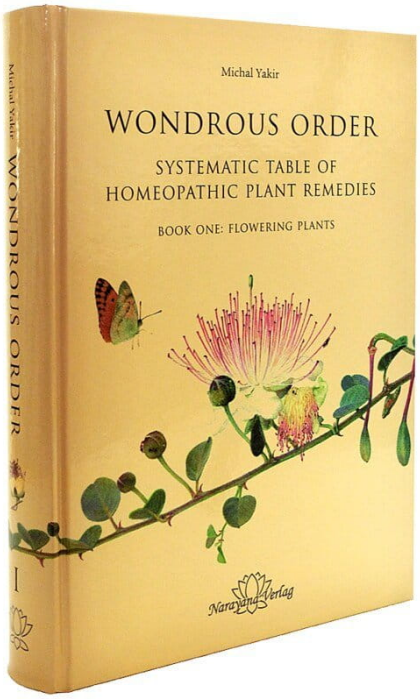

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Column One
Magnoliidae
Pre-separation

The first column (Subclass) contains the most primordial and ancient (primitive) plants of the Dicotyledons in terms of botanical evolutionary development. They are generally considered a relic of even more primeval plants, from which more advanced plants arose. Some of the Families are so primitive that they are thought to be a transitional group *between* the Dicots and the Monocots. The flowers of the Magnoliidae display archaic structures, with an unstable, often large number of petals, stamens and ovaries, along with primitive fruit structures and ancient water-conducting systems in the stems.

The main themes of the column reflect the primordial, immature and naive state of the Ego and its struggle to separate from the oneness. Although every Order has its own attributes (based on the evolutionary timeline and maturity along the column), the following themes persist throughout the column (see elaboration in the introductory chapter):

Column One Themes

- Primordial. Confused, not here. Escapism, drugs
- Primordial, ideal existence, oneness, to be a part of...
- Weak Ego, weak will, weak mind and strong impulses
- Weak mind, incapacity for introspection
- Inability to protect themselves, no defense – reacting with control
- Exposed, no boundaries, no skin. Irritable, oversensitive
- Control
- Fears and anxieties
- Hormonal, uterine and fluid problems. No vessel

Primordial. Confused, not here. Escapism, drugs

The first column is in an initial state, still without form or structure. The Ego has not completely separated from the whole (the Self): it is potential rather than actual, not here yet, not fully incarnated. This is a 'timeless' column, where time is experienced vaguely. The body is not fully saturated with consciousness, leading to a tendency to daydream, with out-of-body, floating sensations, desensitisation and paralysis.

The first column sets the basis for the Ego structure (desires, emotions and mind) in its most elemental form. Emotions and mind are not yet consolidated, leading to mental confusion, problems with concentration, physical confusion (*Losing his way in well-known streets*), disorientation, alienation, and feeling strange in this world. Column One retains a link to the elemental consciousness

expressed also in the human subconscious. Hence clairvoyant states, prophesying and drug-like qualities are observed (mood-altering drugs are agents used to lure the consciousness into other worlds). There is an unwillingness to partake in the life of this world, with escapism and a tendency for various addictions – from reading to alcoholism and drug abuse.

Primordial, ideal existence, oneness, to be a part of...

There is a pull to remain in the non-separated stage and be a part of any form of oneness, be it a community or a relationship. There is a search for ideal, non-dual existence (ideal = non-dual). Duality is not tolerated, nor is conflict. 'Two-ness' is not yet perceived. *Desire for idyllic relationships and situations, seeking an ideal, often spiritual world* (Scholten) which echoes the primordial union. *Better by warmth* (but not by heat), which expresses the desire to return to the womb or the initial union with the all-giving feminine. The need to be guided and the need to lean on strong people can be understood in this context.

Weak Ego, weak will, weak mind and strong impulses

The first column relates to the inception, launching and formation of the Ego (the urges, emotions, mind and nervous system). The Ego consciousness that operates in humans as a vessel for the urges is primordial, unstructured and immature. Although the Ego doesn't have much control at this early stage – the survival instinct is still primary – the urges are strong, sensual and often unruly, with a tendency for unstable impulsiveness. The mind, on the other hand, is weak, not structured yet, unfocused and not fully conscious, as are the person's self-identity or sexual identity. (*Puls*: easily influenced; *Asar*: uncertain about his and his father's name [Grandgeorge]). The weak Ego and unfocused mind are not conducive to dealing easily with the world, so when hurt or injured they escape the body or the mind. The weakness, defencelessness and powerlessness, as well as the first separation, indicate the psoric nature of the column.

Weak mind, incapacity for introspection

As Ego awareness is just awakening, and the mind is in its initial stage of formation, the introspective ability is limited. Thoughts and even emotions are not easily articulated, and the mind is unfocused, leading to attention disorders and problems at school. Even when asked to describe their feelings, they can't explain; they just feel. Fearful of forgetting, the patient comes ready to the interview armed with lists and notes.

Inability to protect oneself, no defence – reacting with control

A general sense of incapability prevails, with earthly tasks perceived as too burdensome. One's hold on the world is not yet established, thus nausea and vertigo occur often. The weak Ego offers neither protection nor the ability to stand up for oneself. Physical instability or allergies and immune problems are prominent, reflecting the lack of protection from the world.

Exposed, no boundaries, no skin. Irritable, oversensitive

One has no boundaries yet. Typical expressions are: "I don't have a skin", "I am thin-skinned", "I am oversensitive" – as though the nervous system is exposed (*Acon*, *Staph*, *Myris*). The intense sensitivity and emotionality lead to restlessness, mood swings, impressionability, excitability, extreme irritability, uncontrollable anger or easy offence.

The slightest cause can irritate, leading to departure from the body or the mind, loss of concentration and escape from reality. Remedies in this column are indicated for severe concentration problems (similar to the gases among the mineral remedies). The vital sensation is disintegration or dissolution, lack of control, dissolving into the surroundings, and the reaction is an attempt to be in control.

Control

The compensation for the sense of powerlessness is a strong need to be in control – not so much over others as over one's own world and immediate surroundings, out of fear of dissolving away. When stressed, the need for control increases, which is another reason why such patients will arrive at the homeopathic interview armed with lists, controlling and telling the homeopath what to write down (*Puls*).

Fears and anxieties

Being so completely exposed, multiple fears and unexplained anxieties are prominent, not only in such well-known remedies as *Acon*, *Chel* or *Op*, but in the entire column. The lack of boundaries frequently invites offence and hurt from the world, which in turn increases the already inexplicable anxiety. When one is not here, when one is ungrounded, the here-and-now can bring up many fears. These fears often stem from the feeling of being a stranger in an unknown place (including planet Earth!).

Hormonal, uterine and other body-fluid problems. No containing vessel

The first column is feminine by nature: the foundational, elemental energy, as it begins to generate and beget life, clothes itself in a feminine quality. The feminine has a containing, vessel-like quality, and when this quality is imbalanced its physical manifestation will be through pregnancy, birth, menstruation, uterus, female sexuality and the hormonal system. The body's circulatory systems, blood vessels and other fluids (a manifestation of the feminine) are also affected.

Magnoliales

Annonaceae: *Asim*, *Guat*
Magnoliaceae: *Magn+*
Myristicaceae: *Myris*, *Nux-m*

Column One: Ancient, primal, feminine, 'watery', life-giving quality. Confusion and lack of borders. Instability. Indistinctive, indiscriminate, no vessel, shapeless. Influenced. Spaced out. Escapism. Disorder/ control.

Row 1: **Before life, before birth –** not ready. Not ready to be born, to start processes. Premature. Pregnancy, birth and womb issues, too-early birth, induction.
Not present in the world, before life, death, connections to the other realms. Primordial fears. Under the rule of the subconscious; mythical/ shamanistic/ otherworldly elements. Location: First stage of the first column. The Ego's formation having just begun, it is in a 'pre-' state. This very primal stage brings out the column's themes in their extreme form.

The *Magnoliales*[1] present a primordial and archaic fruit structure, with single or aggregated berries arranged in a cone-like formation, and a primitive flower structure. They are remnants of a primeval era dating back to 150 million years ago, when flower-bearing plants made their very first appearance, adapting to the large insects of this era. Mostly trees and shrubs, with pantropical distribution, they are largely confined to lowland rainforests and other humid habitats. Some species are valued for their fruits or timber, and others for their fragrance (i.e. Ylang ylang), ornamental or medicinal properties. Nowadays magnolias are grown even in northern gardens.

THEMES

Stranger in a strange land

The first row contributes to the feeling of being a stranger in a strange land. Naive and undefined, they encounter the world in a kind of daze, puzzled, as if they do not understand why this world is not as ideal as it should be and what is expected of them here. All of this creates anxiety – while the world around him does not understand what it is that they don't understand... There is a desire to participate in this world, but no knowledge of *how* to do it. Such people may experience themselves as not belonging to this world, feeling odd, strange and estranged.

Primordial naivety. Indiscriminate mind

Given that the *Magnoliales* represent the seed of consciousness for Ego building, the mind is still indistinct and indiscriminate rather than clear and differentiated. There is an inability to say 'no', decide between good and bad, and erect boundaries. The connection is to an ancient sort of consciousness, with lacking awareness of this world. An undefined, poorly resolved, unconscious and naive energy permeates the case.

Difficult concentration, forgetfulness, weakness of mind, fuzziness

One is allied more to the undercurrents of the subconscious than to waking consciousness: thinking is unclear, it's difficult to find a centre, to concentrate with great difficulty feeling centred and focused. One is easily distracted, with a diffuse energy that points out the weakness of the containing vessel. The

1. In the APG systematics, the *Magnoliales* is one of four Orders in the Magnoliids clade (which also includes *Laurales*, *Canellales* and *Piperales*).

mind is 'dizzy', dull, confused and unfocused. (The reason one can easily feel lost and confused is that at this early stage of evolution time and space are not yet defined.) There are difficulties with articulating thoughts and feelings (even though these are strongly present), because everything is still unclear and indistinct. Cognitive abilities are likewise not yet fully developed.

Premature, not ready

There isn't yet a readiness to be in this world, and consequently a tendency to retreat to an inner world. Inability to stand up against outside forces, be it life impressions, spouses or parasites, resulting in a sensation of powerlessness and weakness. Thus the morning aggravation – when needing to get up and start the day, get to work or to school.

Incapable, powerless, feeble

The primal creative energy of the first column is diffuse, with the containing vessel not yet fully formed. This brings about feebleness: physical weakness, emotional weakness, and feelings of incapacity when acting or protecting oneself. The mind as well is weak, dazed, disorganised and unstable.

Vertigo, dizziness, ungrounded, fainting

Fainting easily, loss of consciousness: easily leaving the body. Vertigo (as in the beginning of the Carbon series) all representing the ungroundedness of the *Magnoliales*, both physically and mentally, as does the left-sided affinity (the feminine, flowing, 'unstable' side of the body).

Fears and anxieties

The first row still has a link to other worlds and to the time before birth, hence many inexplicable fears and anxieties are seen. The lack of presence in this world leads to estrangement: "Strangers in a familiar place, now alienated and frightened, as in a horror movie" (Azrieli). This is augmented by feelings of inability to cope with the world, confusion, being lost, and not being here quite yet. This can cause a retreat into a spaced-out, disconnected state, as if in a bubble. There is fear of fainting, as if one is going to die, due to the knowledge that leaving this body is so very easy.

Asimina triloba

The remedy produces issues that arise when there is a lack of boundaries. The remedy's symptoms are mainly derived from children who ate the fruits indiscriminately.
The skin (the body's boundary) produces pustular itching acne, scarlet-coloured eruptions, with fever and long-lasting diarrhoea. The fluids of the body are in overdrive: the throat is sore and swollen, oedematous, causing hoarseness.
The mind produces languid and haze, absent-minded and detached states: "Did not care to hold conversation with anyone, even his best friends" (Allen). Irritable, unrefreshing sleep due to persistent thoughts: "Could not dismiss from my mind what had occurred during the day" – the mind is not shielded from the world as it lacks boundaries, thus the tendency for headaches.
The mind is 'uncooked': *Thoughts – persistent – occurrences of the day at night; of the*. **Bad memory**: Keeps forgetting people and names, perpetually surprised. For the *Magnoliales*, just living in this world is baffling; they feel that they just don't 'get' things. Odd, confused, abnormal feeling in this world. Out-of-the-world notions such as: "I don't need food to survive." Dreams of flying.
There is a great need to be part of a community, to be a normal part of society, while underneath lurks a feeling that something is not normal with them (from cases: Dinesh Chauhan and Linda Johnston, RefWorks). They felt odd and were thus striving to feel normal.

Asimina triloba (formerly ***Annona triloba***) (*Asim*)
Pawpaw
Family: Annonaceae

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A North American tree with large, edible protein-rich fruits, full of big black seeds.

Asimina is related to the Annona and the Custard apple.

2. Symptoms for the case:
Skin; Eruptions, eczema
Skin; Itching; warmth; agg.
Skin; Redness
Extremities; Eruptions, eczema; moist
Skin; Itching; undressing; agg.
3. The nature of the first column is generally psoric. This case demonstrates the first transition into Psora (poverty, skin problems) – the initial action of separation of the person from the source (Sherr) – and how it is working through the isolating leprosy quality seen in this case (feels rejected and full of shame). Initiating the journey of development and growth of the human soul – as it is seen in the Table (Yakir).

Mosannona depressa (syn *Guatteria gaumeri*) (*Guat*)
Guatteria, Yumel
Family: Annonaceae

Native to subtropical or tropical moist lowland forests in Mexico and Ecuador, it is now threatened by habitat loss. The bark of the tree was used in traditional medicine for kidney and gall stone pathology, and as part of treating Leishmaniasis. Recently proved to have a cholesterol-lowering effect. It was also for the treatment of hypercholesterolaemia and cholelithiasis, but suggested foetal toxicity advises caution.

Magnolia grandiflora (*Magn-gr*)
Southern magnolia
Family: Magnoliaceae

MAGNOLIA BLOOM IN LONDON
© MICHAL YAKIR.

CASE

A religious Jewish man in his late 20s. Gentle, shy and naive. He is vital, and though he feels depressed at times because of his condition, when he speaks about music he lights up and becomes animated. His main complaint is atopic dermatitis on his back, chest and upper limbs, with redness and itching eczema, aggravated by heat, warmth of the bed, and when undressing. It looks like mosquito bites, scabbing and oozing a yellow discharge. His skin is very sensitive to certain metals. He scratches until it bleeds and then feels shameful and almost rejected because of it.
As a child, his family immigrated to Spain to a small, affluent Jewish community. Because his family was poor, the community helped them with clothes and charity. He felt shame about it, rejected and ostracised, and different from everybody else, including his own family. To this day he feels like the black sheep of the family because of his sensitivities and not having succeeded in life. "I feel people are looking at me differently." But he has no resentments, even towards his mother, who he is taking care of: he is caring and good-natured.
In the interview he said: "I have not started my life yet." He works in a job he doesn't like. He is unmarried, has never had a girlfriend, and lives with his mother. Despite not having a partner, due to religious reasons he is not masturbating (when asked about this he answered shyly and blushed). His sexuality seems not yet fully developed. His religious feelings are pure and innocent, and he is connected to God with devotion and enthusiasm, without guilt or dogma. He loves music and wishes he were working in the field, but doesn't because of financial reasons (he is easily discouraged).
Analysis: From understanding the Table of Plants the case can be placed in the first column with its naive and innocent quality. Faith, purity and a sense of direct connection to the source. Unformed Ego. Hypersensitivity, as if without a skin: the encounter with the everyday world is difficult for him, and he responds with an uncomfortable eruption, or by escaping into music. Within the column, the stage is the first one – the 'pre-' stage which reflects his not yet having begun his life and the fact that he has never left his mother's house. The *Magnoliales* are suited to this primordial stage, especially given the feelings of alienation and being different from others. Among the remedies of this order, *Asimina* has similar skin problems.[2] *Asim* is related to the Annona fruit, which is the only thing he loathes eating.
Follow-up: With the remedy, given in LM potencies due to his sensitivity, he quit the job he didn't like and went back to playing music. His skin condition[3] improved by 80 percent. He has more confidence and feels ready to make changes, leave his mother's house, and start his life at last. (Ilan Yosub)

Guatteria gaumeri

The typical indecisiveness and memory problems of the Order appear also in this small remedy, yet the thoughts become repetitive, persistent, tormenting, chaotic, and finally fixated.
Though indecisive, they tend to be overly responsible, which also can turn obsessive.
Physical affinity to kidney problems and gallstones (perhaps the reason for high cholesterol levels). With peculiar symptoms of the facial skin becoming brown, face and tongue looking dirty – alluding to the general psoric nature of Column One.
The stomach is sensitive to any food [no vessel], particularly to spicy food. Tends to have stomach pains as a concomitant.

Magnolia grandiflora

Dizziness and confusion, which are expressed at the physical level: "Vertigo: in the evening, with gone-ness [sensation] in the stomach, with a dislike for physical labour, better going to bed..., beginning with blurring of sight" (Clarke). Feels unstable and dizzy. Symptoms and pains are wandering and constantly changing (as in *Puls*).
On the mental level this will be expressed as **vagueness and confusion** amplified by a feeling of being lost (confusion in space is typical of the first column).

Boger describes this mental fatigue: "Mental and physical inability and lassitude of mind and body, leading to despondency, confusion, apprehension and dullness of hearing. Working and studying is difficult. Repugnance to all occupations."

Fears and anxieties typical of Row 1: Uneasy feeling, anxious and easily frightened, with much sadness (as a herb, *Magnolia* is used as a heart remedy). Beginnings and endings, birth and death are tied together, as can be seen in the fears: *Apprehensiveness that she will die*. Uneasy anxiety, with a feeling that something is wrong but without being able to put one's finger on it, with an unreal sensation and *Extravagant dreams*.

Tendency to faint, cannot get enough sleep: "Weakness; with loss of consciousness as to actions" (Allen). The easy fainting has to do with not being fully grounded, with effortlessly departing this world. This accounts for the joint problems and rheumatoid arthritis, which are accompanied by a feeling of weakness and fatigue of the legs. The feet may be itchy.

Just as seen in the *Asim* case, they often reside in their parents' house to a late age, even if they earn enough money. They might be successful in an intellectually, rather than physically demanding job, such as working with computers, but generally they feel that life is too fast for them, they can't understand much of it, and generally wish to be left alone. In the interview they convey the feeling that their life does not happen, as if they live on the margins of life; hence the difficulty getting up in the morning and morning aggravation.

The weak connection to this world and the theme of 'pre-existence' explain the morning aggravation, precisely when it's time to awaken into the world and go to work.

Left-sided aggravation relates to the Yin, feminine, and more vulnerable side, where the heart is also found. Indeed, there are many heart problems, such as heart-related rheumatoid fever pathology accompanied with an uneasy, vague feeling as if one is going to die: *Sense of great uneasiness about his chest*.

Magnolia is one of the oldest, true flowering trees, dating back to the Cretaceous period, 95–145 million years ago. The big, archaic flowers are indeed designed to accommodate the huge insects that lived in that era.

Today the tree is a widely cultivated ornamental, and its wood is used in carpentry (for boxes and cabinets).

Late to bloom and slow growing, it can become a huge tree.

• Proved by Dr Talavera, Mexico, 1882.

Myristica sebifera

The weakness of mind of the Order is expressed here in the tendency for compulsive (recurring) thoughts; *Same song repeats itself in his head* (Allen). Heedless in work, neglects it. Dreams of conflicts and struggles. Dreams of a building, that its upper storeys are being built first (i.e. lack of foundations). Dizziness, loss of sense of taste. Anxiety with confusion and concentration difficulties, similar to *Nux-m*. Wishes to go to sleep. Encountering the world is a frightful experience: thus fear of death, of being left alone.

The central feeling is lack of power and durability, leading to drug and alcohol abuse and consequently to liver damage. From this we can understand *Ailments of the periosteum and of bones* and osteitis: everything which has to do with strength is affected. It's also a remedy for elephantiasis, where the body cannot get rid of a parasite that causes the fluid retention, in the same way that the mind cannot get rid of its obsessive thoughts. The only possible defence is escapism, hence the alcoholism and liver damage.

Affinity for abscesses of any kind and pus formation: the body cannot properly throw off that which enters from outside, leading to pus under the nails (felons), paronychia, or pus formation after a trauma. Its antiseptic properties help stimulate abscess maturation and release of pus in anal fistulae as well as shortening the healing process in middle-ear fluid retention (like *Hepar*).

Summary: The primordial feminine element, which should flow and create, is in its beginning, generating an unbalanced surplus of fluids that become stagnant and cannot be cleared away.

Virola sebifera (*Myris*)
Red ucuuba
Family: Myristicaceae

OPEN FRUIT
© MAURICIO MERCADANTE, BRAZIL

Origin: South America. When punctured, the tree bark secretes a poisonous, acidic resin with antifungal and hallucinogenic properties (due to dimethyltriptamine).

Used by shamans in Venezuela to expel bad spirits (a first-row element) and cure fever. The oil extracted from the seed is used in ointments.

CASE 1, EXCERPT

A young woman complains about deep anxieties about herself and her brother, and deep fears of being left alone. She also weeps every night, thinking about the possibility

Column Four
Dilleniidae

Maturity and nurturing

Column Four is botanically more evolved and complex than the previous columns. It is composed of multiple Orders and Families, each having its unique properties.

Nevertheless, there are several common themes that characterise the entire column (both from the Monocots and the Dicots).

Column Four Themes

- Nurture, maturation, attaining equilibrium with the feminine, sustaining, giving, nurturing or receiving without losing oneself
- Excessive responsibility within the family; maturity in immediate family relations
- Pathology transmitted from one generation to the other through the mother
- Attached/ detached, premature disconnection
- Balance, stability, roots; receiving while remaining stable, supportive or supported
- Trust and mistrust; existential insecurity
- Digestive and metabolic issues

Nurture, maturation, attaining equilibrium with the feminine, sustaining, giving, nurturing or receiving without losing oneself

Following the brutal Column-Three attempt to utterly sever the connection to the feminine, in Column Four the process of separation is more balanced and mature; whereby the Ego, with its awakening masculinity, seeks to maintain a balanced dialogue with the nurturing feminine counterpart. The process involves a gradual separation from the mother and family, all the while striving to preserve balance in the realm of emotion (giving and receiving, existential security) and body (nervous and digestive systems).

The Ego development faces these uncertainties: Am I ready to mature? Have I obtained an adequate foundation for living? Are all my needs met so that I am able to continue to the next step? Will I be able to stand on my own yet remain nurtured and thrive? Can I give without being drained; can I receive without being belittled? What are the different effects, physically and psychologically, when one is nurtured from within or from without?

In Column Four, the role of nurture in human life is being mapped out. We can say that the Ego is seeking the nourishing energy it needs in order to develop mature qualities relating to love, nurturing, and even spirituality, balancing between giving and receiving and having enough for oneself. This will evoke issues of hoarding and existential insecurity, issues of maternal responsibility and of family dynamics with particular emphasis on relations with one's mother. Physically this will manifest as a tendency towards pathology of the

chest and breasts, as well as issues with lactation and digestion, reflecting the lack or excess of the nurturing quality.
The goal of the column is to reach Ego-stable maturity with respect to giving and receiving. In the mature state, a balance is achieved between the feminine and masculine elements, which in turn become a foundation and springboard for further development and individuation in the next column.

Excessive responsibility within the family; maturity in immediate family relations

Imbalance in this column is expressed as the feelings of lacking a mother, difficulty in being a mother, or excessive and/ or early responsibility within the family (for instance, when the parents are not present and the child needs to mature early).
Thus, Column Four reflects not only the mother–child relationship, but also any relationships within the family. The relationship can be with anything that nurtures and grounds our existence: family dynamics (need or over-responsibility for the family, where our meaning is derived solely from our position in it and from giving to it – and finally from the way we are separating from it). More broadly, Column Four develops along the connection to one's roots and the eventual separation required in order to continue evolving.
The core issues, then, are the position within the family; being nurtured by it; being nurtured as a baby or supporting and caring for the family as an adult (*Poales*, *Cucurbitales*, *Capparales*): in short, family vs personal needs, maturity as a parent or as a baby. Maturity in this sense is defined by giving or being given. Toward the end of the column there is over-maturity: a harsh, overly critical mother, or excessive giving to the family or exhaustion from giving, miserliness and a desire to separate and disconnect from the family as a source of nurture. In this context, excessive self-judgement and the need to appear 'okay' in the eyes of the family may lead to the development of a 'False Self',[1] with early responsibility and self-denial. This is the Cancer-miasm quality of the column. Ultimately the family serves as the practice-ground for giving and receiving, bringing up the archetypal theme of the conflict between personal and familial needs.

Pathology is transmitted from one generation to the other through the mother

'Chain of inheritance', where the issue of the column is being transmitted from mother to daughter over a few generations, is often observed in the case. For example, the patient says that her daughter is always ill and this is a liability for her. Her history reveals that her own mother was always criticising her, was cold and unloving. The grandmother herself suffered horribly from *her* mother, who had grown up an orphan. Similarly, as in the case of a premature baby delivered by vacuum extraction. His mother said the pregnancy was difficult and she wished him out early [she could not contain him: no motherly vessel]. Deeper investigation reveals that she herself felt that her mother could not contain her emotionally all her life.

Attached/ detached; premature disconnection

The sensation of neediness is related to the theme of feminine nurture: there may be early disconnection from the mother and premature birth, induced birth (such as forceps vacuum delivery, or Caesarean).
The digestive system is not yet fully formed and the nervous system is immature, especially in the early stages of the column.
In other cases there may be a difficulty to separate (or else a need to separate) from the mother or father, excessive feelings of abandonment, forsaken feeling and a detached/ attached sensation.

1. The True Self and False Self are terms introduced by psychoanalyst Donald Woods Winnicott (1896–1971) to denote, on the one hand, the spontaneous authenticity of a fully present person and, on the other hand, the state in which others' expectations override one's original sense of self. The False Self typically arises in infancy under neglectful care as a defense against an environment perceived as unsafe or overwhelming. 'Self' here parallels Young's uses of the term Ego, which we use in this book.

Later in the column there may be issues with sorting out or balancing the masculine and feminine qualities within: conflict between mind and emotion, desire for equality, effeminacy in men and a sense of emasculation.

Balance, stability, roots; supportive and supported, receiving while remaining stable

The main challenge in Column Four is receiving while remaining stable. Receiving in this sense is within the familial context: how to be nurtured by, and connected to, the family without being overtaken; how to stay stable, stand as an equal in relation to the parent or partner; and lastly, how to maintain equilibrium between one's feminine and masculine aspects.[2] This column serves within the Table of Plants as the turning point between feminine and masculine dominance, hence its concern with the balance between giving and receiving. The expression of this theme varies according to the stage of maturity within the column: dependence as a pathology will be found in early stages (instability in the face of separation), while later on premature responsibility for the family (ability to give while maintaining independence: *Abel*, *Bry*, *Choc*, *Kola*, *Capparales* Order), and finally in the latter stages, the "coming into conflict with the family until one is compelled to leave its yoke" (Klein).

Trust and mistrust; existential insecurity

Impairment in basic nurturing during the early stages of life leads to a fundamental lack of existential trust, resulting in a disordered sense of existential security, clinging, forsaken feelings, and various fears and phobias. On another level there are questions of affluence or its absence (*Delusions – poor*: *Bry*, *Bamb*, *Salx-f*).

Digestive and metabolic issues

There are many digestive problems along the entire alimentary tract, from the mouth and teeth to the oesophagus and intestines, down to the anus.
There is an aggravation after eating, with flatulence, burping, abdominal pains and colic, Crohn's disease, metabolic ailments, and so forth.
As an expression of imbalance in nourishment and affluence, every food that enters from the outside causes a reaction within the organism.

2. In Sankaran's work, Stable/ unstable are important sensations in the Poales, also belonging to the fourth column in the Monocots.

Theales

Clusiaceae (Guttiferae): *Gamb*, *Haru-ma*, *Hyper*
Dipterocarpaceae: *Dipt-t*
Theaceae: *Camel-j*, *Thea*

Column Four: Maturity and ripeness of the feminine, maternal, nourishing element. Family and mother–child dynamics. Giving and receiving. Balance, security. Affluence/ deficiency. Accumulating, storing, abundance and scarcity. Digestive system.

Row 1: Pre-life, pre-birth, primordial, not ready. Not ready to be born, to start processes. Uterine issues, pregnancy, premature birth, induction.
Not present in the world, before life, life–death issues, connection to other realms. Subconscious domain. Mythical, shamanistic, otherworldly.

Location: The conjunction of the nourishing column with the first row is the ground for deficiency or unpreparedness in the context of motherhood, early physical development, and basic nurture.

Although this Order is heterogeneous in appearance (as are other Orders in early stages of each column), its constituent species consistently display primitive flower characteristics such as numerous stamens and petals, and a variably multi-carpellate ovary (in contrast with the unvarying morphology of more advanced plants). Most species are bushes or trees, some of which contain useful alkaloids and essential oils.

THEMES

Inadequate nurture and nutrition: 'I did not get the basic foundation for life'

There is a fundamental lack of confidence in one's ability to step into the role of motherhood: not having received the basic nurture needed, one cannot provide it to another. Consequently, hesitation regarding the ability to become a mother and to nurture or to be nurtured in turn (this is the 'pre-life' quality of stage 1): the mother is unprepared to be the giver, and lacks the tools to do so. Physically the sensitivity to cold (lack of warmth and love) and general aversion to food, both express the deficient nutritive state. **The digestive system** stands between receiving from the world and dispersing its nutritious qualities through the body, a balancing point which is affected here. The idea of impaired nutrition is exaggerated in the first, 'pre-', not-ready row [not ready to be nourished] and is akin to the state of the undeveloped foetus in the womb, manifesting as premature birth or early motherhood, for instance. The disconnection from the source of nurture/ nutrition is physically premature [the first-row quality], or may be experienced as such, even if it had been timely. The lesson of the *Theales* is building an ability to receive and work with affluence, with what *is* – in a balanced way.

Nervous excitability, nervous system pathology

The nervous system is oversensitive due to its immaturity (a 'pre-' stage, not ready – as can be seen in premature babies). The function of the nervous system is to nourish the body with sensual impressions, without which it cannot survive. Nervous impulses translate the outside world into actual bodily sensations and as such serve as a bridge between worlds. The action of the first row is to connect and mediate between worlds, which sets the stage for nervous system

pathology: **nervous oversensitivity and physical or psychological hyper-reactivity**, with a wide variety of possible manifestations: mental overstimulation, auditory or visual hallucinations, neuronal sensitivity to cold and pain, pain intolerance, tics, epileptic fits, paralysis, anaesthesia, phantom pains and nerve atrophy. All of these reflect an impairment in nervous stimulation (as if the nervous system is feeding information to the body in an unbalanced way). Furthermore there might be poor ability to **control basic impulses** and primal instincts, resulting in violent behaviour or a dysfunctional maternal instinct.

Connection with the other realm, dissociation, floating, hallucinations

The first row is associated with the primal subconscious and its dark and shadowy aspect, the time before life, and the margin between the hidden and the manifested. One aspect is uncontrollable impulses arising from the subconscious: emotional instability, depressive tendencies and violent thoughts, even a desire to kill. Dreams of death or auditory hallucinations (such as the sound of knocking on a door, representing the transition between worlds). Another aspect is 'not yet present' in this world (*Hyper*) – seen in every first-row remedy. Hallucinations of ghosts, voices (*Thea*), and floating sensations, intensified by the hyper-aroused nervous system. The floating sensation is related to the immaturity of the physical body, which is therefore unable to hold down the astral body (not fully incarnated). Occasionally unresolved karmic issues seem to play an actual role in the case.

Gambogia (Garcinia gummi-gutta)

Complaints related to the digestive tract. Due to the first-row location and its 'pre-' theme, the digestive system is not fully mature, not ready to digest. Irregular stools, in consistency and colour. Noises from the stomach, tendency to flatulence, worse from sweets. Much abdominal pain in general. Thirst. Violent vomiting when ill; frightful vomiting.
A remedy for colitis (Vithoulkas) **as well as ulcerative colitis and Crohn's disease** [Crohn's disease causes problems in absorbing nutrients from the digestive system, so a question of nurture: receiving food but not being able to use it]. The overstimulation from the nervous system is also manifested in the digestive system.
Diarrhoea from slight errors in diet, even if said diet is extreme. Violent diarrhoea accompanying 'flu. Depression following suppression of diarrhoea. Summer diarrhoea and skin complaints in children.
A remedy for food poisoning. Stool with horrible odour. Involuntary diarrhoea. Worse either before or after stool. Rectum prolapse.
Strong sexuality. Issues with all that belongs 'underneath', 'down there', 'pre-' or before.
Oversensitive nervous system: Sensitive to cold, head and teeth especially. Sensitive to light, noise and odours. Chilly. Instability: *Delusions – reel, she was reeling*. Restless sleep, difficulty falling asleep and perspiring while asleep.
The 'dark underbelly' aspect of the first row is apparent as photophobia, depression, suicidal, quarrelsomeness and violence especially in the morning.
Violent symptoms. Always aggravated after sleep, in the morning following a night of 'not being here'.

Hypericum perforatum

The presence of the remedy in the pre-birth row relates it to the situation of a rapid, premature separation from the mother; i.e. a newborn removed too quickly from his mother's womb. "Suits those born in a difficult birth, where force was applied while pulling the head out, as in forceps birth" (Grandgeorge).

Garcinia morella (*Gamb, Gutti*)
Gummi gutta, Gamboge, Gutti
Family: Clusiaceae (Guttiferae)

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A resin is extracted from *Garcinia morella*, a shrub originating from China and Thailand (formerly Siam). The resin is collected from cuts made in the trunk of the tree. The active ingredient in the resin is Hydroxycitric acid, which inhibits synthesis of fatty acids in the body.

The herb generates a sense of fullness when eaten, and is thus used for suppressing appetite and stimulating loss of weight in various dieting formulas, often marketed as a 'miracle diet plant'.

Overuse causes diarrhoea, complaints of testicles and metabolic damage, i.e. acidosis.

Hypericum perforatum (*Hyper*)
St John's wort
Family: Clusiaceae (Formerly: Hypericaceae)

HYPERICUM OIL WITH FLOWERS, BERLIN
© MICHAL YAKIR

A medium-size herb, native to Eurasia, though distributed widely by man. Its preferred habitat is recently disturbed, nitrogen-rich soil, but it can survive in a wide range of environments with the ability to store reserves in its root crown which can be called upon during harsh times.

A red, oily resin is extracted from the plant. Research has shown it to have a beneficial effect on depression, and currently it is prescribed to those undergoing psychiatric treatment. In Russia the plant is also used to flavour a traditional soft drink, Baikal.

Caution should be taken, as ulcers and gangrene of the skin can result from the use of the oil, as the active ingredient undergoes some skin reaction if exposed to the sun. *Sensitivity to excess of light.* (Possibly oversensitivity to transcendent light as one is in an unprepared stage, explaining bad reactions after meditation or channelling).

1. The Greek name, "ghost summoner", relates to the belief in the plant's power to repel evil spirits, implying its relationship to the world beyond. This is expressed in the remedy as delusions of ghosts, floating and hallucinations. *Delirious and imagines he hears dead people.* At a Row 1 level, this 'other world' theme is often encountered.
2. The first row's calling is to move the column onto the next stage, shifting from the last row in the previous column to the new column quest: but they are not yet ready. Here, the fear and unpreparedness of the first row is expressed also in the symptom: *Anxiety while crossing a bridge*.

The nervous system has not completely matured, thus it is highly sensitive. The leading idea is a difficulty separating from the nourishing provider; therefore it is a beneficial remedy for "weakness in women following delivery".
Injury to the nerve ends, first-aid situations where the nerves have been injured; injury and rupture of spine; injury to ribs, pelvis; eye injury. Nerve pain in the jaw following dental treatment (even if years past). Blows to the testicles. Any situation of great pain related to nerve injury. "Following strong electric shocks or accidents – when the pain is extreme" (Rozenberg).

Pain in the cervical region (where nerves split), when the pain is extreme and unbearable. Bell's palsy following dental treatment. Head injuries. Following nerve injuries: Asthma or convulsions following spine injuries. Spine sensitive to touch. Memory complaints or depression following an accident. Emotional instability following head injury. "A pregnant woman who fell on her back and is hysterical about the health of her foetus since" (from a case, Yael Bar-Shalom). Birth trauma and complaints following epidural analgesia.
The opposite can also be seen: "Neuropathy in old people. They complain of floating sensation while walking. Formication or burning sensations in the legs, extending to the upper limbs. At times they feel disconnected from the body" (Nehushtan).
Not entirely here (first row): Floating sensation or heaviness, a dull feeling in the body, fuzziness, memory problems. Unexplained fears and anxieties.[1] Talking to ghosts: not entirely in their body, they can communicate with the non-corporeal: entities not of this world.
Easily influenced. "For alleviating the bad effect of hypnosis" (Lippe). They feel others are intrusive and easily get stressed at work. They are prone to be affected by mystical experiences, as the nervous system is highly receptive and not protected. They float out and can't return to their body after using drugs. Can get addicted easily.
Many fears and anxieties accompanied with confusion. Following grief, shock or meditation where out-of-body experience has occurred.[2] The inability to endure any physical or emotional pain is due to the hypersensitivity of the nervous system. Depression from slight reasons. Depression following an injury; following car accidents. The nerves are exposed, receiving too much information. The lack of confidence and the exposed nerves lead to alertness. "Symbolically being in fog aggravates them. Asthma attacks in fog" (Grandgeorge). In this context we can also understand Mangialavori's addition to the rubric *Delusions – watched, she is being* (another level of being exposed).

Digestive pathology appears as well, with cramps and tenesmus after eating. Local heat sensation. Desires cold drinks; aggravation after drinking tea. In fact, MacFarlane suggests that the main symptoms in *Hyper* are the digestive ones: "Child nauseated; complains of great pain in stomach; sick whenever it eats; bowels loose, two to three times daily."
A peculiar symptom is a black dot on the tongue.

CASE

A young woman who unexpectedly lost her husband in an accident. (Sudden separation, 'as if nerves had been cut off suddenly'.) She did not react with great sadness as she kept sensing his presence. Since the loss, she sees ghosts and black objects. She has to take a shower eight times a day. Since his death she feels like an alien within her husband's family. Her presenting symptoms were sinus complaints and back pain near a bulging vertebra. A peculiar symptom was a black dot on her tongue.
Analysis: Her husband was the breadwinner – the nourishment provider. When he died, the nourishing channel connecting her to the world was suddenly cut off.
Follow-up: With the remedy, the black dot, back pain and sinus complaints have all disappeared – as well as the ghosts. (R. Levy)

Thea sinensis

This remedy is at the very first stage of mother–baby bonding: pregnancy ('pre-' getting into life), hence immaturity and unpreparedness to be a mother.
The instinctual aspect of the row predisposes the subconscious impulses, here expressed in the remedy through impaired motherhood – such as **an impulse to kill her children**. This can manifest also as suicidal depression after delivery (see Case 1).
They fear their own uncontrollable impulses. Fears rising from the subconscious: suicidal thoughts, that something terrible is about to happen, that they will do something horrible. *Dreams that he murders people and when awake finds pleasure in remembering the dream. [He] appeared to be actuated by the* ***greatest terror****, and asked: 'I... request you to let me in and allow me to die in your house.'* (Allen)
The mind is not ready (night terrors and uncontrollable thoughts can appear at any age or in any gender). "The mind is very active, constant repetition of thoughts though trying to avoid them. He feels as if he is compelled to commit suicide. Anxiety and torments at night. Fears a sudden death. Hopeless. Sleepy during the day and alert during the night." (Allen)
Issues of control and loss of control: Terrible attacks of rage. Alteration of mood. Feels controlled – that he has to commit suicide or harm his own children. It all creates a great lack of confidence. [In the first row the primordial impulses have an important role in our understanding of the pathology.]
The digestive system is also 'not ready', expressed physically as a sense of emptiness, like an empty sac, a 'sinking sensation' or a 'gone feeling' in the stomach area. As if the stomach hangs like an empty, but heavy bag.
Where there is an empty space, other things, dark and threatening things, can enter (cases of mothers killing their children can fit this picture). "Sinister thoughts; looks at his life on the dark side, and resolves it into its most hopeless realities" (Allen).
The nervous system is excited, expressing immaturity typical of the row. Anything can elicit an attack of rage. *A girl wanting to murder, looking for a knife* (see Case 1). Could be suitable for nervous, malicious women, as well as for postnatal depression with violent urges.

Nerve oversensitivity in the wrists and legs (sensitive to touch). Tremor making writing difficult or restlessness of feet in the evening.
The excited, agitated state of the nervous system is expressed in auditory delusions: *Hears someone knocking on the door*. Ringing in the ears and neuralgic pain extending from ear to teeth.
Alteration of giggling and ecstasy with apathy: "Delirium with great ecstasy; ... laughed incessantly, talked constantly in rhyme, subsequently, a debilitating influence upon the nervous system" (Allen).
Sleep complaints: restless in sleep, sleeplessness at night and sleepy in the day. When asleep all the primordial fears surface (the row). Sleepless from anxiety (Mangialavori). Sleep complaints might be coupled with anxious palpitations, which prevent sleeping on the left side.
Restless and hyperactive babies who can't fall asleep at night. Insomnia.
Many digestive complaints, related to the nutrition column: Worse after every meal, nausea from eating anything. Emaciation; vomits bile after eating; heartburn and a sense of emptiness and looseness in the abdominal region. Tendency to flatus. Craves acids. Better from heat. Hernia. Drinking beer helps the nausea but makes the diarrhoea worse. Dyspepsia of old tea-drinkers. Teeth getting loose (Mangialavori).
The **ovaries are sensitive and painful**; epistaxis before menses.

CASE 1, EXCERPT

A Tibetan woman who suffers from rheumatic complaints and deformed joints. Working at a home as the 'house mother', she abuses the workers under her command. She is volatile and violent to such an extent that everyone there is afraid of her. She has

Thea sinensis (*Thea*)
Tea leaves
Family: Theaceae

TEA FLOWER FROM TEA PLANTATION IN SRI LANKA © LIAT TALLER.

The Tea flower has many stamens – a trait common to the first row

A short bush, extensively cultivated in Asia, India and Turkey, as it requires a moderately hot and humid climate, growing best on well-drained, fertile, acid soil at high elevations. The leaves are harvested several times a year, usually by hand. Not all leaves are picked during each harvesting, only the few topmost young ones. The difference between white, green and brown tea stems from the different methods of processing and oxidation (the chemical process that causes browning).

Tea leaves have a calming effect on the digestive system, and are good for irritated stomachs and diarrhoea. On the other hand, Tea acts as a stimulant to the nervous system; indeed, heavy tea-drinkers are prone to nervous complaints.

Tea is also considered a diuretic; green tea is considered antioxidant and assisting weight loss; a Tea compress can relieve swollen eyes and headaches.

Self-control in relation to tea drinking: Legend has it that when Buddha's eyelids dropped down while meditating, he tore them out so he could continue. From the eyelids that fell to the ground, the Tea plant grew.

In Japan, the tea ceremony expresses self-control and is designated primarily for women, teaching self-control as a way to reach spiritual virtue.

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violent, impulsive outbursts of rage that can't be explained. Very sensitive to noise. When discussing this she says, "This is the way I am, either take it or leave it." Hard worker, she feels that she is the one who carries the burden of providing for others and taking care of the house, and that everybody wants something from her. She is in the habit of drinking three litres of tea per day.
Analysis: The case demonstrates mainly unpreparedness to be in a caring, mother-like role, resulting in nervous irritability.
Follow-up: Ten days after the remedy (and reducing tea consumption) the pain in her joints disappeared and she became more agreeable. (K. Nehushtan)

CASE 2

A 22-year-old religious woman. Very suspicious, did not allow her details and address to be written down. At the end of the consultation, she tore up all the case notes. Since giving birth to her first child, she has persistent thoughts of throwing her baby out of the window. She can't hold the baby because of that and her sisters and mother take care of the baby. She grew up in a dysfunctional family with her father being mentally ill and with a strict and often violent mother. Being the eldest of eight siblings she took on herself the role of caring for her brothers, taking care of the family and trying to keep the harmony between her parents by mediating between them when they disagreed. She matured too early, and when it was her time to become a mother, she had no inner 'nurtured' resources from which to give, or be a mother; thus the impulse to throw away the thing that presented demands she couldn't satisfy. She had painful memories that intensified after the birth [in the fourth column, birth is often an exciting cause].
Follow-up: With the remedy, she calmed down within two days, and soon bonded with her son; she resumed breastfeeding and holding him without any problem. (K. Nehushtan)

CASE 3, EXCERPT

A 7-year-old girl with rage attacks (emotional outbursts that come from the subconscious, typical to fhe remedy). Constantly looking for a knife, claiming she wants to murder one or another of the family members. At school she has behaviour problems, while at home she sings and draws. Though she is very talented, she behaves as if she is pressed to achieve excellence. The subconscious stress has brought these murderous impulses to the surface. This subconscious activity, plus the murderous impulses towards the family, led to *Thea*.
She calmed down following the remedy. (K. Nehushtan)

CASE 4, EXCERPT

A 5-year-old child who can't sleep at night. Screeching angrily all through the night. Mother was addicted to tea... (K. Nehushtan)

CASE 5, EXCERPT

Since the birth of her child she worries that she will throw the baby from a height, poison him or put detergent into his food (so she keeps no cleaning agents at home). While slicing bread she had an impulse to cut her own throat. (M. Yakir)

CASE 6, EXCERPT

A woman who starved herself while being pregnant, as she felt she wasn't ready to become a mother and to care for children. (K. Nehushtan)
"Being unprepared to be a mother can also be expressed as *Aversion to children*" (Mangialavori).

Apiales (Umbelliferales)

Apiaceae (Umbelliferae): *Aego-p*, *Aeth*, *Ammc*, *Ammi-v*, *Ange+*, *Ap-g*, *Asaf*, *Atha*, *Bran*, *Caru*, *Ceref*, *Cic+*, *Con*, *Coriand*, *Dauc*, *Ery+*, *Ferul*, *Foen*, *Her-s*, *Hydrc*, *Imp*, *Levi-o*, *Oena+*, *Past*, *Petros*, *Phel*, *Pimp+*, *Sani+*, *Sium*, *Sumb*, *Thap-g*, *Ziz+*
Araliaceae: *Aral*, *Gins*, *Hed*

Column Five: Masculine quality, feminine / masculine split. Relationship, companionship, partnership, the Other. The Father, rules, boundaries, dogmatic religion, fanaticism, rigidity, suppression, superstition, criticism, hierarchy. Work, ambition, life path and purpose. Limbs and joints.

Row 8: Maturity, creativity, fertility. Action, doing, taking on responsibility. Acting, taking on responsibility in the outside world, existing as an independent being, achieving power. Desire to enjoy the world. Concern for others, sympathy, forming intimate relationships vs difficulties with intimacy. Fertility vs stagnation, inability to have one's life bear fruit.

Row 9: End, old age, wisdom, completion. Late maturation. Retirement and preparation for death. Leaving behind family ties and turning toward the world. Awareness, higher perspective on life. Inability to reflect over and evaluate one's life experience. Halting, hardening, egotism, bitterness, fear of death; desire to preserve the past or the present, second childhood.

The plants in this Order are herbs, never trees, many of which are beneficent for man. Leaves, seeds (and occasionally roots) are used as foods, culinary herbs or spices (carrot, parsnip, celery, fennel, parsley, dill, anise, caraway, cumin, coriander and more), others are highly poisonous. Hence the strong affinity for the digestive and urinary tracts.
Botanically speaking this is a large Order, highly evolved and morphologically consistent. The flowers are arranged in *umbels* (a clustering of flowers in which each flower-stalk grows from the same point at the top of the stem), producing a flat or umbrella-shaped inflorescence. The fruit contains two seeds, usually with a septum that divides them. Unless indicated otherwise, the remedies below belong to the largest Apiaceae Family.

The *Apiales* represent the culmination of the entire column in that they are at the end of the split between materiality and spirit. Feminine and masculine. In the absence of the feminine element, most of the initial life force is gone by now, dried out. The split and division, introduced to facilitate the construction of consciousness, reaches its conclusion.
The two main developmental engines in the column are masculine sexuality and reason, or mind; but as pathology, reason takes over completely, suppressing all vitality and drying up all other systems.

THEMES

Old age and weakness, dealing with the past, inability to integrate past experience, stiffness and rigidity

At the end of every column the ability to integrate all past experience should peak, in order to allow one to move on to the next level. Yet last-stage pathology has to do with the inability to summarise and complete processes – in particular, the process of learning the lessons thus far presented by life. The pathology of this group is the difficulty in obtaining the wisdom of the wise

old man, hence the feeling that life has been wasted and inability to integrate the past and move onward – a hard blow for the masculine principle, which places great emphasis on life mission. The typical expressions of this in the body will be lost sensation in the legs and, in the mental sphere, dullness. There is an inner feeling of decline, emptiness, despair and nostalgia (*Cic*, *Coriand*) and a preoccupation with the past. Rigidity, mental fixation, stagnation and sclerosis ultimately lead to death; hence the rising fear of death at this stage. Change and transition are difficult to handle (at any age): the feeling of failure about the past and the difficulty of passing on to any new phase may equally be expressed in a child as in an adult. The characteristic pathologies will be those of old age: malfunction of the cardiovascular system, lung, kidneys, digestive system, joints and prostate.

Intense fear of death, of things ending and of getting old

Fear of death is present in most remedies of the Order, with a desire to preserve the body in its current state by fighting against and trying to postpone the end of life. Interestingly, some species (Cumin and Coriander) were historically used for preserving mummies, and later to preserve meat, and some are anti-aging adaptogenic herbs (Ginseng and Angelica). From this we can understand that the compulsive behaviour, mental rigidity, fears and superstitions are all geared toward preserving life. There is a desire to preserve and be preserved, to always remain young, to avoid disease and death, and to surround oneself in a protective coating in order to avoid injury. Also reflective of the alienation from the Divine is the feeling that there is no one around to ask for help, or that help is not needed in the first place. Interestingly, according to Sankaran, the vital sensation of the *Apiales* is a sudden, unexpected attack causing a convulsive response and a fear that life will end.

Seclusion, alienation from the Other, preservation, rigid emotions

Due to the last-row challenge of concluding processes, it is not only difficult to communicate emotions, it is difficult to admit there is a problem. Too unsettled to look inside themselves, they get irritated when others (such as the questioning homeopath) pry into their inner life. There is an aversion to exposing themselves and a refusal to be supported by others. Such people keep to themselves and give the impression that they can manage on their own. The resulting suppressed emotions are released in spasms. As adults they create a distance from others in any way possible: through sexuality that remains physical and eliminates the possibility of intimacy (strong sexual desire which then vanishes); suppression of desires and feelings; aversion to company, consolation or the opposite sex (*Cic*); or complete withdrawal from the world (*Aeth*, *Cic*). No real connection to people, thus they feel alienated and disconnected. Energy is channelled into their occupation or other cerebral activities, leaving no emotional energy for relationships.
Physically the rigidity will be manifested as joint pains and stiffening, up to the point of paralysis.

Column Five began with the question of how to continue in the soul's evolutionary journey without forgetting the heart (*Rosales*), but unfortunately along the progression of the column the heart is forgotten, resulting finally in the rigid, stagnant, dehydrated and totally cerebral state seen here. This is why emotions in the *Apiales* can only be expressed spasmodically.

Water, dryness, dehydration, paralysis

There are problems with the Water element: multiple urinary problems such as difficulty with postponing the urge to urinate or retaining urine, and much dryness (reflecting the depleted feminine aspect); even issues with sea and ocean. Dryness and sclerosis are the characteristics of old age: the more vital a living

Location: The location of the Order at the end of the column brings up the theme of relationship with the Other in the context of late adulthood and old age – emphasising the rigidity of the column even more as it nears its end. Thus relationships and social interactions come to a standstill, as does personal creativity and flow. One becomes set in one's ways, and physical and emotional stagnation increase: the more one guards one's territory, battles with, and dismisses the Other – the more one ends up alone, drying up and eventually perishing. There will be themes of finality and conclusion of processes, an attempt to preserve; and death – or else a second childhood. Feminine pathology in this Order reflects the fact that at this stage of Column Five the suppression of the feminine has reached its highest level so far.

1. Thanks to Louis Klein for his contribution to illuminating this aspect of the *Apiales*.

organism, the more fluid it contains, and conversely the older it is the drier and woodier it becomes. Here both the emotions and the body dry up, until paralysis sets in. The mind is sharp early on but soon becomes dulled. There are issues with breastfeeding, which represents softness and smooth flow. The chest area is affected, as the mind captures all the available emotional energy and desiccates the rest of the organism.

Foggy mind, rigidity of mind, fixed ideas

They start with sharp mind, but soon this element dries up and mental fogginess sets in. There is a tendency to form fixed ideas and hold superstitious beliefs. The end of the column exhausts and depletes this avenue of evolutionary development, as the mind is no longer revitalised by emotion, so we see what happens when the mind tries to take control and rule all by itself. In truth, the mind as an exclusive tool of spiritual development is *supposed to die* at this stage, in order for the soul to continue in its evolution and be reborn in the next column as more flexible and more fully integrated with its feminine, emotional-intelligence side.

Convulsions that progress to paralysis, spasm, epilepsy

The suppressed emotions are powerful and want to gush out, but are inhibited by the dry and rigid mind. In fact, in almost every remedy of the Order, both negative and positive emotions (such as excitement) will tend to be expressed *spasmodically* – as convulsions or in severe cases through epilepsy. Perhaps convulsions are a way of breaking free of the drying and constraining forces of the column. (According to Sankaran, these constraints may be breached either through sudden weakness, numbness, sleepiness and paralysis, or else through violence, convulsions and outbursts of anger.)

Excessive or deficient sexuality, prostate problems, impotence, infertility, hormonal problems, life not bearing fruit

Sexual relations, being a manifestation of the column's relationship with the Other, are especially problematic at this late stage. Normal sexual relations between a man and a woman are a process of uninhibited flow and motion between the different qualities of each, yet here this flow is severely restricted. Hence there will be an aversion to the opposite sex, lack of sexual desire, infertility, hormonal symptoms especially during menopause, and prostate pathology or impotence in men. Occasionally there will be excessive sexuality that also interferes with intimacy and eventually results in loss of sexual function. There is a general affinity for pathologies of the lower half of the body.

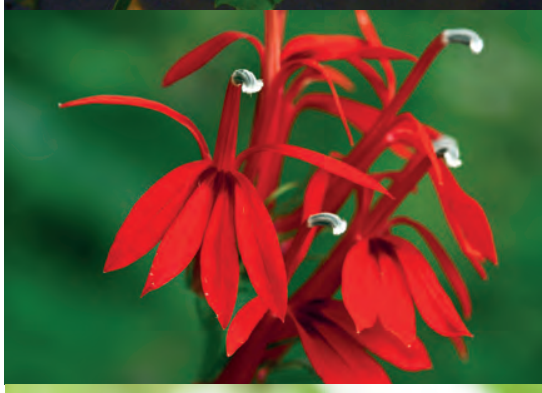
Aspiration for enlightenment, seeing or refusing to see the light, religiosity

The search for enlightenment and greater spiritual understanding at the end of Column Five is a strong indication for the *Apiales*. Consequently, there is an aspiration toward the light – a spiritual drive that manifests itself through religious affections, or a desire to enlighten others with pure light and for one's own life to be illuminated, significant and fruitful. At the same time there is the opposite refusal to 'see the light' – a sinking into materiality – because of the inability to perceive one of the original purposes of the column, which is to *build up the capacity for conscious love*.[1] The absence of light in one's life, along with the end position of the *Apiales*, leads to excessive materiality and its decay, which is associated with dirt and 'black or white' attitude.

Unclean sensation, black and white

A prevalent feeling that they themselves or people around them are dirty and toxic. This reflects the theme of death and decay: *For you are dust and to dust you will return* (Genesis 3:19). Sensation that their system is easily poisoned and it takes much effort to cleanse it, so one may refuse to take medications

Column Six
Asteridae
Me vs the Group



Column Six is the most botanically advanced Subclass of the plant kingdom. Many of its species are characterised by tubular flowers, signalling an advance turn toward selective pollination. The column's end depicts an evolutionary trend towards compound blossoms (*Asterales*), reflecting the column's theme of *benefiting from the power of the group while remaining unique*. Finally, the advanced state of the column is reflected in the distinctive character of each Family within it, to the point that within a single Order, different Families might belong to different stages (rows). This contrasts with the earlier, more primitive columns, where the attributes of individual Families were less distinct, the finest distinction being made at the level of the Order. In addition, the themes in every Order are influenced by the stage (row) to which the Order belongs, to a greater extent than previously.

Basic Themes

The basic theme of the column is the encounter between the individual and the world at large, with the Rows describing the nature of this encounter: vs a *primitive* world (stage one), *being threatened* (stage two), *within the extended family* (stage seven), *while maintaining one's distinctiveness vis-à-vis the group* (stage eight), and so on.
Column Six represents the apex of development of the Ego and individuality, yet at the same time describes the attempt of the individual to reunite with the world from a place of complete awareness. This is the final stage of acquiring a unique, distinctive identity, and it is measured against Others. The significance of the individual Ego is measured against the background of the world: defined by the external world, at the same time being what defines that very world.
The overall experience is that of being attacked by the world: afraid of being overtaken, smothered by it; actively guarding one's boundaries, yet needing to interact with it. Accordingly, the column's themes include establishing a boundary between oneself and the group/ world and proving oneself in the context of the group. Feeling, for example, that the world is acting against or is penetrating me; feeling overcrowded or uncomfortable within the group, yet having a desire to distinguish oneself within it. This struggle may escalate to a life-or-death, syphilitic battle for survival.

The masculine element is here at its peak, and the imbalance created thereby (due to the inability to return and reconnect to the feminine) is apparent throughout the column, creating pathology at different levels, ranging from aggression to infertility, afflicting women more severely. (For more on this, see the general introduction to the columns.)

The Ego in opposition to the group

In this column distinctive individuality reaches its peak, enabling the Ego to make a novel contribution, adding a new shade of existence to the world. The universe is a matrix, an interdependent network where everything depends on everything else. On one hand, this can be emasculating: the collective by nature dictates to, and limits the individual, stripping away his uniqueness. On the other hand, all existence depends on difference, distinctiveness and innovation for its evolution, as that which stands still for too long is destined to become stagnant and atrophied.

Near the end of the column we reach today's *Asterales* culture of hyper-individualism. But the axis of individualism runs along the entire column and is the source of its pathology: this quest may transform the individual into an egocentric being who has forgotten his life-purpose of aiding Earth in its development for awareness, improving the world at large. The healing journey of this column is toward non-egocentric individualism: With my uniqueness I work for the world, contributing outwardly – but in my own way. Every row in the column reflects a different aspect of this quest for individuality, and the different ways in which it either manifests in the world or, instead, clashes with it.

Conflict between remaining true to oneself and associating with the world

Ideally, both the processes of consolidating hard-won individuality, and reconnection and cooperation with the group, becoming again part of the 'oneness', occur simultaneously. Pathology in Column Six occurs when these needs conflict.

The conflict leads to excessive competitiveness, achievement, arrogance, boastfulness, pretentiousness and extravagance (or avarice). Selfishness and egotism result from the divergence between self-interest and the interest of the group: If I don't take care of myself, who will? Anything experienced as a threat elicits a response, whether contraction (Loganiaceae, Convolvulaceae, *Gentianales*), anger (*Nux-v*), or outright aggression. **Feels attacked and fights right back**. For this reason there is often aversion to company and amelioration on being alone.

In the advanced stages of the column, the Ego increasingly needs to return to and embrace the group it once left (the small, crowded *Asterales* flower-clusters symbolise the climax of the Ego's struggle/ collaboration with the collective). At this stage the Ego may recognise the vital connection between its own and the world's existence. In its highest manifestation the developmental process of the column fosters generosity and concern for others and the world at large – the very conflict we are powerfully witnessing in our contemporary *Asterales* civilisation.

Strong Ego, selfishness, egocentricity; being special, shiny and sparkling

Throughout this last column, notwithstanding the Family, we shall see that the Ego is strong and unambiguously present in the world. **An Ego that reacts powerfully** to that which lies beyond itself, seeking new challenges, new interests, advancement, upgrading, breaking of boundaries, and progress at any cost. There is a sense of personal power and therefore willingness to act and take on a lot (many remedies of the column appear under *Industrious* or *Busy*). There is a desire to prove and reveal oneself to the world and to spread one's wings. There is great ambition and an intense drive to achieve professional distinction, accompanied by strong determination: whether as an artist, healer or manager, one strives to stand out uniquely, and will employ any means (even self-harm) as part of one's determination to achieve this goal.

The deepest desire is to shine brightly with the world as your setting. Early in the column the Ego needs the world to serve as its background, but later on the need to cooperate with the world and contribute to it, takes precedence (*Coff*, *Chin*, *Olea*). On the other hand, this external framework tends to suffocate the developed Ego, thus the perception that aspects of the world are thwarting or frustrating (*Delusion he is hindered*: *China*): the external world impedes the Ego in its quest to attain the greatness and uniqueness it so desires.

Being an active force in the world, proving oneself, work-related stress

In Column Six the Ego has reached its full development. It recognises the multiplicity of the outside world and seeks to find a place within all this diversity, to reunite with the world, and to demonstrate its accomplishments for all to see. These achievements are measured *in contrast to* the world, facing the world: Am I visible? What is my place in the world or this society? What have I achieved? What is my worth? Who am I controlling (which makes me important)? Who controls *me*? What is my relationship with the world? Should I fight it or live in peace with it? All of these questions are considered in masculine terms.

The strong Ego and ambition to prove one's capabilities result in industriousness and high work-related stress (*Nux-v*, *Ign*, *Senecio*, Lamiaceae). In women especially this creates a conflict between work-related achievement (which is encouraged nowadays) and more traditional female roles, a conflict that may be expressed through headaches, hormonal imbalance, premenstrual syndrome, digestive issues and compromised immunity.

In a sense, Column Six sheds light on how to work out the powers and unique abilities of the tools acquired in previous columns. For example, regarding the thinking tool, we may enquire as to how we utilise it: consistently or disjointedly, rationally or surrealistically, broadly or narrow-mindedly, in an orderly or chaotic way, and so on. Awareness was already acquired in Column Five, and now it is brought under scrutiny: What are we aware of? It becomes individually nuanced, and seeks to be thus actuated in the world. Column-Six people therefore are occupied by many things, operate in multiple domains, maintain many interests and are multitalented. Consequently they will tend to suffer greatly from work-related stress.

Relationship with the world, with the group power along the column

Early in the column the world one encounters is experienced as hostile and unknown. It is a primal experience of an aggressive world that seems to constrain one's soul, to constrain the Ego whose identity has been acquired through much hard work. So all one can do is also to be aggressive and competitive in order to survive (Solanaceae, Loganiaceae). Later in the column the encounter with the world takes place along the axis of the stages of maturation – childhood, adolescence, adulthood and old age – bringing up themes of interaction with family or friends, issues of belonging to or status in society, of work environment and unique creativity. By the end of the column the individual Ego finally overcomes separateness and gains the ability to relate to others, while both giving and receiving recognition and value.

There is an emphasis on the power of the collective, the multitude (the media, school, workplace, army) and on their interaction with the individual. The theme of *opposition,* or *in contrast to* is prominent: me vs society, vs family; peer pressure, initiation rites, rites of passage, challenges, leadership, and the desire to prove oneself. There are recurrent themes of hierarchy, ambition, competitiveness, over-responsibility and worldly achievement. The opposite is fear of stepping out into the world and growing up; sensation of being defeated, and overwhelmed by the world.

Materialism, asking for more and more and more, too much, overwhelmed

Column Six fosters a materialistic attitude due to its focus on the Ego and the 'death' of religion (see general introduction to the columns). Matter is lifeless by itself, and the need for it is a bottomless pit, leading to a continued need and a 'too much' sensation that runs like a red thread through the column: starting with the primal experience of the *Solanales* who feel unprepared to face the world, through the *Rubiales* whose overactive mind is swamped by the excessive demands of the world, and the *Labiales* and (among the Monocots) *Liliales* who desire too much and do too much, to the oversensitive *Asterales* who feel overcrowded and need their own space.

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Column One
Magnoliidae
Pre-separation

The first column (Subclass) contains the most primordial and ancient (primitive) plants of the Dicotyledons in terms of botanical evolutionary development. They are generally considered a relic of even more primeval plants, from which more advanced plants arose. Some of the Families are so primitive that they are thought to be a transitional group *between* the Dicots and the Monocots. The flowers of the Magnoliidae display archaic structures, with an unstable, often large number of petals, stamens and ovaries, along with primitive fruit structures and ancient water-conducting systems in the stems.

The main themes of the column reflect the primordial, immature and naive state of the Ego and its struggle to separate from the oneness. Although every Order has its own attributes (based on the evolutionary timeline and maturity along the column), the following themes persist throughout the column (see elaboration in the introductory chapter):

Column One Themes

- Primordial. Confused, not here. Escapism, drugs
- Primordial, ideal existence, oneness, to be a part of...
- Weak Ego, weak will, weak mind and strong impulses
- Weak mind, incapacity for introspection
- Inability to protect themselves, no defense – reacting with control
- Exposed, no boundaries, no skin. Irritable, oversensitive
- Control
- Fears and anxieties
- Hormonal, uterine and fluid problems. No vessel

Primordial. Confused, not here. Escapism, drugs

The first column is in an initial state, still without form or structure. The Ego has not completely separated from the whole (the Self): it is potential rather than actual, not here yet, not fully incarnated. This is a 'timeless' column, where time is experienced vaguely. The body is not fully saturated with consciousness, leading to a tendency to daydream, with out-of-body, floating sensations, desensitisation and paralysis.

The first column sets the basis for the Ego structure (desires, emotions and mind) in its most elemental form. Emotions and mind are not yet consolidated, leading to mental confusion, problems with concentration, physical confusion (*Losing his way in well-known streets*), disorientation, alienation, and feeling strange in this world. Column One retains a link to the elemental consciousness

expressed also in the human subconscious. Hence clairvoyant states, prophesying and drug-like qualities are observed (mood-altering drugs are agents used to lure the consciousness into other worlds). There is an unwillingness to partake in the life of this world, with escapism and a tendency for various addictions – from reading to alcoholism and drug abuse.

Primordial, ideal existence, oneness, to be a part of...

There is a pull to remain in the non-separated stage and be a part of any form of oneness, be it a community or a relationship. There is a search for ideal, non-dual existence (ideal = non-dual). Duality is not tolerated, nor is conflict. 'Two-ness' is not yet perceived. *Desire for idyllic relationships and situations, seeking an ideal, often spiritual world* (Scholten) which echoes the primordial union. *Better by warmth* (but not by heat), which expresses the desire to return to the womb or the initial union with the all-giving feminine. The need to be guided and the need to lean on strong people can be understood in this context.

Weak Ego, weak will, weak mind and strong impulses

The first column relates to the inception, launching and formation of the Ego (the urges, emotions, mind and nervous system). The Ego consciousness that operates in humans as a vessel for the urges is primordial, unstructured and immature. Although the Ego doesn't have much control at this early stage – the survival instinct is still primary – the urges are strong, sensual and often unruly, with a tendency for unstable impulsiveness. The mind, on the other hand, is weak, not structured yet, unfocused and not fully conscious, as are the person's self-identity or sexual identity. (*Puls*: easily influenced; *Asar*: uncertain about his and his father's name [Grandgeorge]). The weak Ego and unfocused mind are not conducive to dealing easily with the world, so when hurt or injured they escape the body or the mind. The weakness, defencelessness and powerlessness, as well as the first separation, indicate the psoric nature of the column.

Weak mind, incapacity for introspection

As Ego awareness is just awakening, and the mind is in its initial stage of formation, the introspective ability is limited. Thoughts and even emotions are not easily articulated, and the mind is unfocused, leading to attention disorders and problems at school. Even when asked to describe their feelings, they can't explain; they just feel. Fearful of forgetting, the patient comes ready to the interview armed with lists and notes.

Inability to protect oneself, no defence – reacting with control

A general sense of incapability prevails, with earthly tasks perceived as too burdensome. One's hold on the world is not yet established, thus nausea and vertigo occur often. The weak Ego offers neither protection nor the ability to stand up for oneself. Physical instability or allergies and immune problems are prominent, reflecting the lack of protection from the world.

Exposed, no boundaries, no skin. Irritable, oversensitive

One has no boundaries yet. Typical expressions are: "I don't have a skin", "I am thin-skinned", "I am oversensitive" – as though the nervous system is exposed (*Acon*, *Staph*, *Myris*). The intense sensitivity and emotionality lead to restlessness, mood swings, impressionability, excitability, extreme irritability, uncontrollable anger or easy offence.

The slightest cause can irritate, leading to departure from the body or the mind, loss of concentration and escape from reality. Remedies in this column are indicated for severe concentration problems (similar to the gases among the mineral remedies). The vital sensation is disintegration or dissolution, lack of control, dissolving into the surroundings, and the reaction is an attempt to be in control.

Control

The compensation for the sense of powerlessness is a strong need to be in control – not so much over others as over one's own world and immediate surroundings, out of fear of dissolving away. When stressed, the need for control increases, which is another reason why such patients will arrive at the homeopathic interview armed with lists, controlling and telling the homeopath what to write down (*Puls*).

Fears and anxieties

Being so completely exposed, multiple fears and unexplained anxieties are prominent, not only in such well-known remedies as *Acon*, *Chel* or *Op*, but in the entire column. The lack of boundaries frequently invites offence and hurt from the world, which in turn increases the already inexplicable anxiety. When one is not here, when one is ungrounded, the here-and-now can bring up many fears. These fears often stem from the feeling of being a stranger in an unknown place (including planet Earth!).

Hormonal, uterine and other body-fluid problems. No containing vessel

The first column is feminine by nature: the foundational, elemental energy, as it begins to generate and beget life, clothes itself in a feminine quality. The feminine has a containing, vessel-like quality, and when this quality is imbalanced its physical manifestation will be through pregnancy, birth, menstruation, uterus, female sexuality and the hormonal system. The body's circulatory systems, blood vessels and other fluids (a manifestation of the feminine) are also affected.

Magnoliales

Annonaceae: *Asim*, *Guat*
Magnoliaceae: *Magn+*
Myristicaceae: *Myris*, *Nux-m*

Column One: Ancient, primal, feminine, 'watery', life-giving quality. Confusion and lack of borders. Instability. Indistinctive, indiscriminate, no vessel, shapeless. Influenced. Spaced out. Escapism. Disorder/ control.

Row 1: **Before life, before birth –** not ready. Not ready to be born, to start processes. Premature. Pregnancy, birth and womb issues, too-early birth, induction.
Not present in the world, before life, death, connections to the other realms. Primordial fears. Under the rule of the subconscious; mythical/ shamanistic/ otherworldly elements. Location: First stage of the first column. The Ego's formation having just begun, it is in a 'pre-' state. This very primal stage brings out the column's themes in their extreme form.

The *Magnoliales*[1] present a primordial and archaic fruit structure, with single or aggregated berries arranged in a cone-like formation, and a primitive flower structure. They are remnants of a primeval era dating back to 150 million years ago, when flower-bearing plants made their very first appearance, adapting to the large insects of this era. Mostly trees and shrubs, with pantropical distribution, they are largely confined to lowland rainforests and other humid habitats. Some species are valued for their fruits or timber, and others for their fragrance (i.e. Ylang ylang), ornamental or medicinal properties. Nowadays magnolias are grown even in northern gardens.

THEMES

Stranger in a strange land

The first row contributes to the feeling of being a stranger in a strange land. Naive and undefined, they encounter the world in a kind of daze, puzzled, as if they do not understand why this world is not as ideal as it should be and what is expected of them here. All of this creates anxiety – while the world around him does not understand what it is that they don't understand... There is a desire to participate in this world, but no knowledge of *how* to do it. Such people may experience themselves as not belonging to this world, feeling odd, strange and estranged.

Primordial naivety. Indiscriminate mind

Given that the *Magnoliales* represent the seed of consciousness for Ego building, the mind is still indistinct and indiscriminate rather than clear and differentiated. There is an inability to say 'no', decide between good and bad, and erect boundaries. The connection is to an ancient sort of consciousness, with lacking awareness of this world. An undefined, poorly resolved, unconscious and naive energy permeates the case.

Difficult concentration, forgetfulness, weakness of mind, fuzziness

One is allied more to the undercurrents of the subconscious than to waking consciousness: thinking is unclear, it's difficult to find a centre, to concentrate with great difficulty feeling centred and focused. One is easily distracted, with a diffuse energy that points out the weakness of the containing vessel. The

1. In the APG systematics, the *Magnoliales* is one of four Orders in the Magnoliids clade (which also includes *Laurales*, *Canellales* and *Piperales*).

mind is 'dizzy', dull, confused and unfocused. (The reason one can easily feel lost and confused is that at this early stage of evolution time and space are not yet defined.) There are difficulties with articulating thoughts and feelings (even though these are strongly present), because everything is still unclear and indistinct. Cognitive abilities are likewise not yet fully developed.

Premature, not ready

There isn't yet a readiness to be in this world, and consequently a tendency to retreat to an inner world. Inability to stand up against outside forces, be it life impressions, spouses or parasites, resulting in a sensation of powerlessness and weakness. Thus the morning aggravation – when needing to get up and start the day, get to work or to school.

Incapable, powerless, feeble

The primal creative energy of the first column is diffuse, with the containing vessel not yet fully formed. This brings about feebleness: physical weakness, emotional weakness, and feelings of incapacity when acting or protecting oneself. The mind as well is weak, dazed, disorganised and unstable.

Vertigo, dizziness, ungrounded, fainting

Fainting easily, loss of consciousness: easily leaving the body. Vertigo (as in the beginning of the Carbon series) all representing the ungroundedness of the *Magnoliales*, both physically and mentally, as does the left-sided affinity (the feminine, flowing, 'unstable' side of the body).

Fears and anxieties

The first row still has a link to other worlds and to the time before birth, hence many inexplicable fears and anxieties are seen. The lack of presence in this world leads to estrangement: "Strangers in a familiar place, now alienated and frightened, as in a horror movie" (Azrieli). This is augmented by feelings of inability to cope with the world, confusion, being lost, and not being here quite yet. This can cause a retreat into a spaced-out, disconnected state, as if in a bubble. There is fear of fainting, as if one is going to die, due to the knowledge that leaving this body is so very easy.

Asimina triloba

The remedy produces issues that arise when there is a lack of boundaries. The remedy's symptoms are mainly derived from children who ate the fruits indiscriminately.
The skin (the body's boundary) produces pustular itching acne, scarlet-coloured eruptions, with fever and long-lasting diarrhoea. The fluids of the body are in overdrive: the throat is sore and swollen, oedematous, causing hoarseness.
The mind produces languid and haze, absent-minded and detached states: "Did not care to hold conversation with anyone, even his best friends" (Allen). Irritable, unrefreshing sleep due to persistent thoughts: "Could not dismiss from my mind what had occurred during the day" – the mind is not shielded from the world as it lacks boundaries, thus the tendency for headaches.
The mind is 'uncooked': *Thoughts – persistent – occurrences of the day at night; of the*. **Bad memory**: Keeps forgetting people and names, perpetually surprised. For the *Magnoliales*, just living in this world is baffling; they feel that they just don't 'get' things. Odd, confused, abnormal feeling in this world. Out-of-the-world notions such as: "I don't need food to survive." Dreams of flying.
There is a great need to be part of a community, to be a normal part of society, while underneath lurks a feeling that something is not normal with them (from cases: Dinesh Chauhan and Linda Johnston, RefWorks). They felt odd and were thus striving to feel normal.

Asimina triloba (formerly ***Annona triloba***) (*Asim*)
Pawpaw
Family: Annonaceae

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A North American tree with large, edible protein-rich fruits, full of big black seeds.

Asimina is related to the Annona and the Custard apple.

2. Symptoms for the case:
Skin; Eruptions, eczema
Skin; Itching; warmth; agg.
Skin; Redness
Extremities; Eruptions, eczema; moist
Skin; Itching; undressing; agg.
3. The nature of the first column is generally psoric. This case demonstrates the first transition into Psora (poverty, skin problems) – the initial action of separation of the person from the source (Sherr) – and how it is working through the isolating leprosy quality seen in this case (feels rejected and full of shame). Initiating the journey of development and growth of the human soul – as it is seen in the Table (Yakir).

Mosannona depressa (syn *Guatteria gaumeri*) (*Guat*)
Guatteria, Yumel
Family: Annonaceae

Native to subtropical or tropical moist lowland forests in Mexico and Ecuador, it is now threatened by habitat loss. The bark of the tree was used in traditional medicine for kidney and gall stone pathology, and as part of treating Leishmaniasis. Recently proved to have a cholesterol-lowering effect. It was also for the treatment of hypercholesterolaemia and cholelithiasis, but suggested foetal toxicity advises caution.

Magnolia grandiflora (*Magn-gr*)
Southern magnolia
Family: Magnoliaceae

MAGNOLIA BLOOM IN LONDON
© MICHAL YAKIR.

CASE

A religious Jewish man in his late 20s. Gentle, shy and naive. He is vital, and though he feels depressed at times because of his condition, when he speaks about music he lights up and becomes animated. His main complaint is atopic dermatitis on his back, chest and upper limbs, with redness and itching eczema, aggravated by heat, warmth of the bed, and when undressing. It looks like mosquito bites, scabbing and oozing a yellow discharge. His skin is very sensitive to certain metals. He scratches until it bleeds and then feels shameful and almost rejected because of it.
As a child, his family immigrated to Spain to a small, affluent Jewish community. Because his family was poor, the community helped them with clothes and charity. He felt shame about it, rejected and ostracised, and different from everybody else, including his own family. To this day he feels like the black sheep of the family because of his sensitivities and not having succeeded in life. "I feel people are looking at me differently." But he has no resentments, even towards his mother, who he is taking care of: he is caring and good-natured.
In the interview he said: "I have not started my life yet." He works in a job he doesn't like. He is unmarried, has never had a girlfriend, and lives with his mother. Despite not having a partner, due to religious reasons he is not masturbating (when asked about this he answered shyly and blushed). His sexuality seems not yet fully developed. His religious feelings are pure and innocent, and he is connected to God with devotion and enthusiasm, without guilt or dogma. He loves music and wishes he were working in the field, but doesn't because of financial reasons (he is easily discouraged).
Analysis: From understanding the Table of Plants the case can be placed in the first column with its naive and innocent quality. Faith, purity and a sense of direct connection to the source. Unformed Ego. Hypersensitivity, as if without a skin: the encounter with the everyday world is difficult for him, and he responds with an uncomfortable eruption, or by escaping into music. Within the column, the stage is the first one – the 'pre-' stage which reflects his not yet having begun his life and the fact that he has never left his mother's house. The *Magnoliales* are suited to this primordial stage, especially given the feelings of alienation and being different from others. Among the remedies of this order, *Asimina* has similar skin problems.[2] *Asim* is related to the Annona fruit, which is the only thing he loathes eating.
Follow-up: With the remedy, given in LM potencies due to his sensitivity, he quit the job he didn't like and went back to playing music. His skin condition[3] improved by 80 percent. He has more confidence and feels ready to make changes, leave his mother's house, and start his life at last. (Ilan Yosub)

Guatteria gaumeri

The typical indecisiveness and memory problems of the Order appear also in this small remedy, yet the thoughts become repetitive, persistent, tormenting, chaotic, and finally fixated.
Though indecisive, they tend to be overly responsible, which also can turn obsessive.
Physical affinity to kidney problems and gallstones. With peculiar symptoms of the facial skin becoming brown, face and tongue looking dirty – alluding to the general psoric nature of Column One.
The stomach is sensitive to any food [no vessel], particularly to spicy food. Tends to have stomach pains as a concomitant.

Magnolia grandiflora

Dizziness and confusion, which are expressed at the physical level: "Vertigo: in the evening, with gone-ness [sensation] in the stomach, with a dislike for physical labour, better going to bed..., beginning with blurring of sight" (Clarke). Feels unstable and dizzy. Symptoms and pains are wandering and constantly changing (as in *Puls*).
On the mental level this will be expressed as **vagueness and confusion** amplified by a feeling of being lost (confusion in space is typical of the first column). Boger describes this mental fatigue: "Mental and physical inability and

lassitude of mind and body, leading to despondency, confusion, apprehension and dullness of hearing. Working and studying is difficult. Repugnance to all occupations."

Fears and anxieties typical of Row 1: Uneasy feeling, anxious and easily frightened, with much sadness (as a herb, *Magnolia* is used as a heart remedy). Beginnings and endings, birth and death are tied together, as can be seen in the fears: *Apprehensiveness that she will die*. Uneasy anxiety, with a feeling that something is wrong but without being able to put one's finger on it, with an unreal sensation and *Extravagant dreams*.

Tendency to faint, cannot get enough sleep: "Weakness; with loss of consciousness as to actions" (Allen). The easy fainting has to do with not being fully grounded, with effortlessly departing this world. This accounts for the joint problems and rheumatoid arthritis, which are accompanied by a feeling of weakness and fatigue of the legs. The feet may be itchy.

Just as seen in the *Asim* case, they often reside in their parents' house to a late age, even if they earn enough money. They might be successful in an intellectually, rather than physically demanding job, such as working with computers, but generally they feel that life is too fast for them, they can't understand much of it, and generally wish to be left alone. In the interview they convey the feeling that their life does not happen, as if they live on the margins of life; hence the difficulty getting up in the morning and morning aggravation.

The weak connection to this world and the theme of 'pre-existence' explain the morning aggravation, precisely when it's time to awaken into the world and go to work.

Left-sided aggravation relates to the Yin, feminine, and more vulnerable side, where the heart is also found. Indeed, there are many heart problems, such as heart-related rheumatoid fever pathology accompanied with an uneasy, vague feeling as if one is going to die: *Sense of great uneasiness about his chest*.

Magnolia is one of the oldest, true flowering trees, dating back to the Cretaceous period, 95–145 million years ago. The big, archaic flowers are indeed designed to accommodate the huge insects that lived in that era.

Today the tree is a widely cultivated ornamental, and its wood is used in carpentry (for boxes and cabinets).

Late to bloom and slow growing, it can become a huge tree.

• Proved by Dr Talavera, Mexico, 1882.

Column Four
Dilleniidae

Maturity and nurturing

Column Four is botanically more evolved and complex than the previous columns. It is composed of multiple Orders and Families, each having its unique properties.

Nevertheless, there are several common themes that characterise the entire column (both from the Monocots and the Dicots).

Column four themes

- Nurture, maturation, attaining equilibrium with the feminine, sustaining, giving, nurturing or receiving without losing oneself
- Excessive responsibility within the family; maturity in immediate family relations
- Pathology transmitted from one generation to the other through the mother
- Attached/ detached, premature disconnection
- Balance, stability, roots; receiving while remaining stable, supportive or supported
- Trust and mistrust; existential insecurity
- Digestive and metabolic issues

Nurture, maturation, attaining equilibrium with the feminine, sustaining, giving, nurturing or receiving without losing oneself

Following the brutal Column-Three attempt to utterly sever the connection to the feminine, in Column Four the process of separation is more balanced and mature; whereby the Ego, with its awakening masculinity, seeks to maintain a balanced dialogue with the nurturing feminine counterpart. The process involves a gradual separation from the mother and family, all the while striving to preserve balance in the realm of emotion (giving and receiving, existential security) and body (nervous and digestive systems).

The Ego development faces these uncertainties: Am I ready to mature? Have I obtained an adequate foundation for living? Are all my needs met so that I am able to continue to the next step? Will I be able to stand on my own yet remain nurtured and thrive? Can I give without being drained; can I receive without being belittled? What are the different effects, physically and psychologically, when one is nurtured from within or from without?

In Column Four, the role of nurture in human life is being mapped out. We can say that the Ego is seeking the nourishing energy it needs in order to develop mature qualities relating to love, nurturing, and even spirituality, balancing between giving and receiving and having enough for oneself. This will evoke issues of hoarding and existential insecurity, issues of maternal responsibility and of family dynamics with particular emphasis on relations with one's mother. Physically this will manifest as a tendency towards pathology of the

chest and breasts, as well as issues with lactation and digestion, reflecting the lack or excess of the nurturing quality.
The goal of the column is to reach Ego-stable maturity with respect to giving and receiving. In the mature state, a balance is achieved between the feminine and masculine elements, which in turn become a foundation and springboard for further development and individuation in the next column.

Excessive responsibility within the family; maturity in immediate family relations

Imbalance in this column is expressed as the feelings of lacking a mother, difficulty in being a mother, or excessive and/ or early responsibility within the family (for instance, when the parents are not present and the child needs to mature early).
Thus, Column Four reflects not only the mother–child relationship, but also any relationships within the family. The relationship can be with anything that nurtures and grounds our existence: family dynamics (need or over-responsibility for the family, where our meaning is derived solely from our position in it and from giving to it – and finally from the way we are separating from it). More broadly, Column Four develops along the connection to one's roots and the eventual separation required in order to continue evolving.
The core issues, then, are the position within the family; being nurtured by it; being nurtured as a baby or supporting and caring for the family as an adult (*Poales*, *Cucurbitales*, *Capparales*): in short, family vs personal needs, maturity as a parent or as a baby. Maturity in this sense is defined by giving or being given. Toward the end of the column there is over-maturity: a harsh, overly critical mother, or excessive giving to the family or exhaustion from giving, miserliness and a desire to separate and disconnect from the family as a source of nurture. In this context, excessive self-judgement and the need to appear 'okay' in the eyes of the family may lead to the development of a 'False Self',[1] with early responsibility and self-denial. This is the Cancer-miasm quality of the column. Ultimately the family serves as the practice-ground for giving and receiving, bringing up the archetypal theme of the conflict between personal and familial needs.

Pathology is transmitted from one generation to the other through the mother

'Chain of inheritance', where the issue of the column is being transmitted from mother to daughter over a few generations, is often observed in the case. For example, the patient says that her daughter is always ill and this is a liability for her. Her history reveals that her own mother was always criticising her, was cold and unloving. The grandmother herself suffered horribly from *her* mother, who had grown up an orphan. Similarly, as in the case of a premature baby delivered by vacuum extraction. His mother said the pregnancy was difficult and she wished him out early [she could not contain him: no motherly vessel]. Deeper investigation reveals that she herself felt that her mother could not contain her emotionally all her life.

Attached/ detached; premature disconnection

The sensation of neediness is related to the theme of feminine nurture: there may be early disconnection from the mother and premature birth, induced birth (such as forceps vacuum delivery, or Caesarean).
The digestive system is not yet fully formed and the nervous system is immature, especially in the early stages of the column.
In other cases there may be a difficulty to separate (or else a need to separate) from the mother or father, excessive feelings of abandonment, forsaken feeling and a detached/ attached sensation.

1. The True Self and False Self are terms introduced by psychoanalyst Donald Woods Winnicott (1896–1971) to denote, on the one hand, the spontaneous authenticity of a fully present person and, on the other hand, the state in which others' expectations override one's original sense of self. The False Self typically arises in infancy under neglectful care as a defense against an environment perceived as unsafe or overwhelming. 'Self' here parallels Young's uses of the term Ego, which we use in this book.

Later in the column there may be issues with sorting out or balancing the masculine and feminine qualities within: conflict between mind and emotion, desire for equality, effeminacy in men and a sense of emasculation.

Balance, stability, roots; supportive and supported, receiving while remaining stable

The main challenge in Column Four is receiving while remaining stable. Receiving in this sense is within the familial context: how to be nurtured by, and connected to, the family without being overtaken; how to stay stable, stand as an equal in relation to the parent or partner; and lastly, how to maintain equilibrium between one's feminine and masculine aspects.[2] This column serves within the Table of Plants as the turning point between feminine and masculine dominance, hence its concern with the balance between giving and receiving. The expression of this theme varies according to the stage of maturity within the column: dependence as a pathology will be found in early stages (instability in the face of separation), while later on premature responsibility for the family (ability to give while maintaining independence: *Abel*, *Bry*, *Choc*, *Kola*, *Capparales* Order), and finally in the latter stages, the "coming into conflict with the family until one is compelled to leave its yoke" (Klein).

Trust and mistrust; existential insecurity

Impairment in basic nurturing during the early stages of life leads to a fundamental lack of existential trust, resulting in a disordered sense of existential security, clinging, forsaken feelings, and various fears and phobias. On another level there are questions of affluence or its absence (*Delusions – poor*: *Bry*, *Bamb*, *Salx-f*).

Digestive and metabolic issues

There are many digestive problems along the entire alimentary tract, from the mouth and teeth to the oesophagus and intestines, down to the anus.
There is an aggravation after eating, with flatulence, burping, abdominal pains and colic, Crohn's disease, metabolic ailments, and so forth.
As an expression of imbalance in nourishment and affluence, every food that enters from the outside causes a reaction within the organism.

2. In Sankaran's work, Stable/ unstable are important sensations in the Poales, also belonging to the fourth column in the Monocots.

Theales

Clusiaceae (Guttiferae): *Gamb*, *Haru-ma*, *Hyper*
Dipterocarpaceae: *Dipt-t*
Theaceae: *Camel-j*, *Thea*

Column Four: Maturity and ripeness of the feminine, maternal, nourishing element. Family and mother–child dynamics. Giving and receiving. Balance, security. Affluence/deficiency. Accumulating, storing, abundance and scarcity. Digestive system.

Row 1: Pre-life, pre-birth, primordial, not ready. Not ready to be born, to start processes. Uterine issues, pregnancy, premature birth, induction.
Not present in the world, before life, life–death issues, connection to other realms. Subconscious domain. Mythical, shamanistic, otherworldly.

Location: The conjunction of the nourishing column with the first row is the ground for deficiency or unpreparedness in the context of motherhood, early physical development, and basic nurture.

Although this Order is heterogeneous in appearance (as are other Orders in early stages of each column), its constituent species consistently display primitive flower characteristics such as numerous stamens and petals, and a variably multi-carpellate ovary (in contrast with the unvarying morphology of more advanced plants). Most species are bushes or trees, some of which contain useful alkaloids and essential oils.

THEMES

Inadequate nurture and nutrition: 'I did not get the basic foundation for life'

There is a fundamental lack of confidence in one's ability to step into the role of motherhood: not having received the basic nurture needed, one cannot provide it to another. Consequently, hesitation regarding the ability to become a mother and to nurture or to be nurtured in turn (this is the 'pre-life' quality of stage 1): the mother is unprepared to be the giver, and lacks the tools to do so. Physically the sensitivity to cold (lack of warmth and love) and general aversion to food, both express the deficient nutritive state. **The digestive system** stands between receiving from the world and dispersing its nutritious qualities through the body, a balancing point which is affected here. The idea of impaired nutrition is exaggerated in the first, 'pre-', not-ready row [not ready to be nourished] and is akin to the state of the undeveloped foetus in the womb, manifesting as premature birth or early motherhood, for instance. The disconnection from the source of nurture/ nutrition is physically premature [the first-row quality], or may be experienced as such, even if it had been timely. The lesson of the *Theales* is building an ability to receive and work with affluence, with what *is* – in a balanced way.

Nervous excitability, nervous system pathology

The nervous system is oversensitive due to its immaturity (a 'pre-' stage, not ready – as can be seen in premature babies). The function of the nervous system is to nourish the body with sensual impressions, without which it cannot survive. Nervous impulses translate the outside world into actual bodily sensations and as such serve as a bridge between worlds. The action of the first row is to connect and mediate between worlds, which sets the stage for nervous system

pathology: **nervous oversensitivity and physical or psychological hyper-reactivity**, with a wide variety of possible manifestations: mental overstimulation, auditory or visual hallucinations, neuronal sensitivity to cold and pain, pain intolerance, tics, epileptic fits, paralysis, anaesthesia, phantom pains and nerve atrophy. All of these reflect an impairment in nervous stimulation (as if the nervous system is feeding information to the body in an unbalanced way). Furthermore there might be poor ability to **control basic impulses** and primal instincts, resulting in violent behaviour or a dysfunctional maternal instinct.

Connection with the other realm, dissociation, floating, hallucinations

The first row is associated with the primal subconscious and its dark and shadowy aspect, the time before life, and the margin between the hidden and the manifested. One aspect is uncontrollable impulses arising from the subconscious: emotional instability, depressive tendencies and violent thoughts, even a desire to kill. Dreams of death or auditory hallucinations (such as the sound of knocking on a door, representing the transition between worlds). Another aspect is 'not yet present' in this world (*Hyper*) – seen in every first-row remedy. Hallucinations of ghosts, voices (*Thea*), and floating sensations, intensified by the hyper-aroused nervous system. The floating sensation is related to the immaturity of the physical body, which is therefore unable to hold down the astral body (not fully incarnated). Occasionally unresolved karmic issues seem to play an actual role in the case.

Gambogia (Garcinia gummi-gutta)

Complaints related to the digestive tract. Due to the first-row location and its 'pre-' theme, the digestive system is not fully mature, not ready to digest. Irregular stools, in consistency and colour. Noises from the stomach, tendency to flatulence, worse from sweets. Much abdominal pain in general. Thirst. Violent vomiting when ill; frightful vomiting.
A remedy for colitis (Vithoulkas) **as well as ulcerative colitis and Crohn's disease** [Crohn's disease causes problems in absorbing nutrients from the digestive system, so a question of nurture: receiving food but not being able to use it]. The overstimulation from the nervous system is also manifested in the digestive system.
Diarrhoea from slight errors in diet, even if said diet is extreme. Violent diarrhoea accompanying 'flu. Depression following suppression of diarrhoea. Summer diarrhoea and skin complaints in children.
A remedy for food poisoning. Stool with horrible odour. Involuntary diarrhoea. Worse either before or after stool. Rectum prolapse.
Strong sexuality. Issues with all that belongs 'underneath', 'down there', 'pre-' or before.
Oversensitive nervous system: Sensitive to cold, head and teeth especially. Sensitive to light, noise and odours. Chilly. Instability: *Delusions – reel, she was reeling*. Restless sleep, difficulty falling asleep and perspiring while asleep.
The 'dark underbelly' aspect of the first row is apparent as photophobia, depression, suicidal, quarrelsomeness and violence especially in the morning.
Violent symptoms. Always aggravated after sleep, in the morning following a night of 'not being here'.

Hypericum perforatum

The presence of the remedy in the pre-birth row relates it to the situation of a rapid, premature separation from the mother; i.e. a newborn removed too quickly from his mother's womb. "Suits those born in a difficult birth, where force was applied while pulling the head out, as in forceps birth" (Grandgeorge).

Garcinia morella (*Gamb, Gutti*)
Gummi gutta, Gamboge, Gutti
Family: Clusiaceae (Guttiferae)

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A resin is extracted from *Garcinia morella*, a shrub originating from China and Thailand (formerly Siam). The resin is collected from cuts made in the trunk of the tree. The active ingredient in the resin is Hydroxycitric acid, which inhibits synthesis of fatty acids in the body.

The herb generates a sense of fullness when eaten, and is thus used for suppressing appetite and stimulating loss of weight in various dieting formulas, often marketed as a 'miracle diet plant'.

Overuse causes diarrhoea, complaints of testicles and metabolic damage, i.e. acidosis.

Hypericum perforatum (*Hyper*)
St John's wort
Family: Clusiaceae (Formerly: Hypericaceae)

HYPERICUM OIL WITH FLOWERS, BERLIN
© MICHAL YAKIR

A medium-size herb, native to Eurasia, though distributed widely by man. Its preferred habitat is recently disturbed, nitrogen-rich soil, but it can survive in a wide range of environments with the ability to store reserves in its root crown which can be called upon during harsh times.

A red, oily resin is extracted from the plant. Research has shown it to have a beneficial effect on depression, and currently it is prescribed to those undergoing psychiatric treatment. In Russia the plant is also used to flavour a traditional soft drink, Baikal.

Caution should be taken, as ulcers and gangrene of the skin can result from the use of the oil, as the active ingredient undergoes some skin reaction if exposed to the sun. *Sensitivity to excess of light.* (Possibly oversensitivity to transcendent light as one is in an unprepared stage, explaining bad reactions after meditation or channelling).

1. The Greek name, "ghost summoner", relates to the belief in the plant's power to repel evil spirits, implying its relationship to the world beyond. This is expressed in the remedy as delusions of ghosts, floating and hallucinations. *Delirious and imagines he hears dead people.* At a Row 1 level, this 'other world' theme is often encountered.
2. The first row's calling is to move the column onto the next stage, shifting from the last row in the previous column to the new column quest: but they are not yet ready. Here, the fear and unpreparedness of the first row is expressed also in the symptom: *Anxiety while crossing a bridge*.

The nervous system has not completely matured, thus it is highly sensitive. The leading idea is a difficulty separating from the nourishing provider; therefore it is a beneficial remedy for "weakness in women following delivery".
Injury to the nerve ends, first-aid situations where the nerves have been injured; injury and rupture of spine; injury to ribs, pelvis; eye injury. Nerve pain in the jaw following dental treatment (even if years past). Blows to the testicles. Any situation of great pain related to nerve injury. "Following strong electric shocks or accidents – when the pain is extreme" (Rozenberg).

Pain in the cervical region (where nerves split), when the pain is extreme and unbearable. Bell's palsy following dental treatment. Head injuries. Following nerve injuries: Asthma or convulsions following spine injuries. Spine sensitive to touch. Memory complaints or depression following an accident. Emotional instability following head injury. "A pregnant woman who fell on her back and is hysterical about the health of her foetus since" (from a case, Yael Bar-Shalom). Birth trauma and complaints following epidural analgesia.
The opposite can also be seen: "Neuropathy in old people. They complain of floating sensation while walking. Formication or burning sensations in the legs, extending to the upper limbs. At times they feel disconnected from the body" (Nehushtan).
Not entirely here (first row): Floating sensation or heaviness, a dull feeling in the body, fuzziness, memory problems. Unexplained fears and anxieties.[1] Talking to ghosts: not entirely in their body, they can communicate with the non-corporeal: entities not of this world.
Easily influenced. "For alleviating the bad effect of hypnosis" (Lippe). They feel others are intrusive and easily get stressed at work. They are prone to be affected by mystical experiences, as the nervous system is highly receptive and not protected. They float out and can't return to their body after using drugs. Can get addicted easily.
Many fears and anxieties accompanied with confusion. Following grief, shock or meditation where out-of-body experience has occurred.[2] The inability to endure any physical or emotional pain is due to the hypersensitivity of the nervous system. Depression from slight reasons. Depression following an injury; following car accidents. The nerves are exposed, receiving too much information. The lack of confidence and the exposed nerves lead to alertness. "Symbolically being in fog aggravates them. Asthma attacks in fog" (Grandgeorge). In this context we can also understand Mangialavori's addition to the rubric *Delusions – watched, she is being* (another level of being exposed).

Digestive pathology appears as well, with cramps and tenesmus after eating. Local heat sensation. Desires cold drinks; aggravation after drinking tea. In fact, MacFarlane suggests that the main symptoms in *Hyper* are the digestive ones: "Child nauseated; complains of great pain in stomach; sick whenever it eats; bowels loose, two to three times daily."
A peculiar symptom is a black dot on the tongue.

CASE

A young woman who unexpectedly lost her husband in an accident. (Sudden separation, 'as if nerves had been cut off suddenly'.) She did not react with great sadness as she kept sensing his presence. Since the loss, she sees ghosts and black objects. She has to take a shower eight times a day. Since his death she feels like an alien within her husband's family. Her presenting symptoms were sinus complaints and back pain near a bulging vertebra. A peculiar symptom was a black dot on her tongue.
Analysis: Her husband was the breadwinner – the nourishment provider. When he died, the nourishing channel connecting her to the world was suddenly cut off.
Follow-up: With the remedy, the black dot, back pain and sinus complaints have all disappeared – as well as the ghosts. (R. Levy)

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Taxonomy, the Table and basic botanic division

Botanical order: evolution of species within the plant kingdom

The Table of Plants is based mostly on the evolutionary order of Species, Families and Orders within it, so understanding the way plants developed is quite essential.

As plants evolved, some species remained closely related, while others developed in diverse directions. While on this route they changed: their chemical and physical components, the structure of their flowers, their fruit, their seeds and their pollen became different from those of their ancestors. As shape and structure changed and became differentiated, species drifted away, groups dissociated from one another, initiating their own lines of evolution, while other groups withered and became extinct. In this way, a multi-branched, tree-like process of evolution was sketched out over history (Fig. 1).

The current evolutionary picture of plants: Since many of the old, primitive species are now extinct, what remains visible from the multi-branched, treelike evolutionary process is primarily its tips; that is, nowadays remaining plants (like islands popping out of the water). This makes it difficult to assess the course of evolution as it took place; nevertheless, the evolutionary course **can** be discerned by measuring the closeness or nearness between the species according to many 'signs and symptoms'. These symptoms include the flower, fruit, seed shape, pollen formation, stem structure, chemical ingredients and, nowadays, DNA proximity. The different measures of proximity or distance mark the relative evolutionary location of each group along this evolutionary process.

In short: According to the above, it is possible to view the basic tracks of evolution from the very primitive and archaic group – the seedless plants (called spore plants), through groups of early plants without flowers (Gymnosperms) up to the advanced, fruit-bearing and flowering plants (Angiosperms). **This evolutional path forms the basis of the Table**.

Phylogenetic systematics

Systematics describes patterns and paths of evolution by sorting plants into groups according to molecular and morphological information, thereby establishing a developmental tendency that displays the proximity of different Species, Families and higher groupings in a developmental sequence.

The structure of flower and fruit provides the base for plant systematics. The more pronounced the flower's stability and uniformity, the more advanced the plant is considered to be. For example, when the number of the flower's parts is fixed, its method of pollination is more effective.

Systematics uses symptoms of the flower and fruit structure to construct an evolutionary developmental sequence. This sequence enables plants to be organised as a 'flow chart' where groups can be hierarchically placed. This hierarchal order has direction; therefore, it can be arranged as a table with two axes and used to describe stages and processes for homeopathic purposes.

Species are the basic unit of living nature, upon which classification and systematics are founded.
Plants are sorted, in ascending order, as follows:
Species > Genus > Family > Order > Subclass > Class > Phylum > Kingdom
Every plant belongs to a Species, then to a Genus, a wider Family, Order, Subclass and so on.

- **Species** – the basic unit. A group of closely related organisms that can inbreed and produce fertile offspring.
- **Genus** – composed of closely related species. Every plant (and therefore every plant remedy) is named after its Genus and Species name; for example Pulsatilla (Genus) pratensis (Species) (as with first and last names of people).

Fig. 1

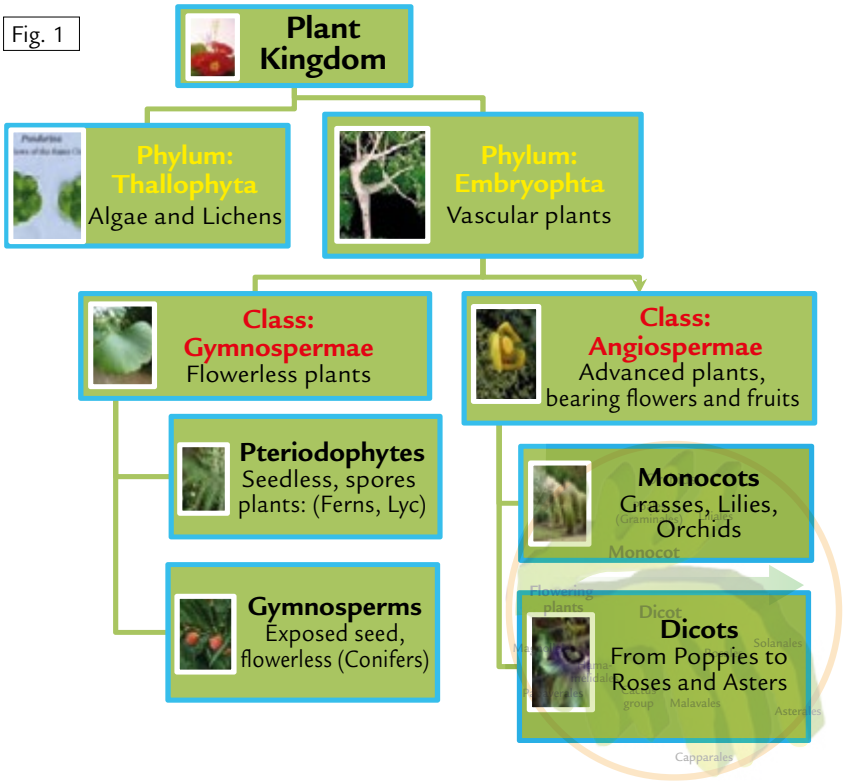

Fig. 1: Overview of the evolutionary process of plant development. From the earliest algae to the nonflowering plants (spore plants and Gymnosperms), to the modern flowering plants (Angiosperms). The two main groups are Phyla (singular Phylum)*. Most of the plants covering the earth belong in the Angiosperms (as do most of the homeopathic remedies).

* The chart is taken after A. Conquist; however, it is not a complete botanic chart, as it does not demonstrate all the compound systematics levels. Its purpose is to demonstrate basic evolutionary processes of plants. Be aware also, that other forms of classification are constantly being introduced, and only some of it will be referred to later in the text.

- **Family** – comprising closely related Genera. The name of a Family always ends with the suffix '-aceae', as in Liliaceae.
- **Order** – a higher hierarchy, consisting of closely related Families. The name of an Order always ends with the suffix '*-ales*', as in *Liliales*.
- **Subclass** – contains evolutionarily linked Orders, arranged by ascending developmental order (from the oldest to the youngest). Subclass is a column in the Table. The name of a Subclass ends with the suffix -'ides' (Hamamelides) or '-dae' (Hamamelidae), the older fashion of nomenclature.
- **Class** – denotes a large group of plants having a certain basic trait in common, i.e. one or two Cotyledons. A cluster of Subclasses, arranged in an advancing evolutionary order, constitutes a Class (or Classis).
- Classes are one hierarchy below the Phylum and then the **Kingdom**.

The botanic divisions of the plant kingdom (according to Cronquist)

A simple schematic overview of plant development and basic botanic division

Plant development can be described as a flow chart of groups that have evolved from primal sources long extinct; its relics are algae and lichens. Later, more complex plants evolved, such as the seedless, Lycopodium-like plants, ferns and others. These seedless plants are mostly extinct, but we have fossil evidence. As the climate dried up and cooled, more advanced plants developed: the seed plants, but still flowerless. In time, the flowerless plants also exhausted their growth and shrank in numbers while a newer group evolved on earth: the Angiosperms, the most developed group with fruits, seeds and multiple flower shapes. This is the group we know today contains 90–95 % of the plants on earth, and 95 % of our homeopathic plant remedies. This group, the Angiosperms, splits into the **Dicotyledons (Dicots)** and the **Monocotyledons (Monocots)**, and are the subject of this book.

Between the Gymnosperms (nonflowering plants) and the Angiosperms (the flowering plants) there must have been intermediate groups of plants, probably extinct: some of the first families in the Dicots are considered to be such intermediate groups.

Basic botanic groups (according to Cronquist)

1. **Thallophyta** – the most primitive plants, are an assemblage of flowerless and seedless photosynthesising organisms: algae, bacteria, fungi and lichens. Thallophyta all consist of a single cell, or cell aggregates: plants **not** clearly differentiated into root, stem and leaf. (Thallophyta *are not* covered in this book.)
2. **Embryophyta** – modern and advanced vascular plants. Embryophyta comprise two main divisions:
   - 2.1 **Petridophytes** – primitive plants such as ferns and mosses, mostly extinct.
   - 2.2 **Spermatophytes** – advanced plants with clear differentiation into root, leaves and stems, all having seeds. **Spermatophyta** is subdivided into two groups:
   - 2.2.1 **Gymnospermae** – the more primitive group of conifer-like plants, defined by flowerless reproductive organs and exposed seed (*not* covered in this book).
   - 2.2.2 **Angiospermae** – the flowering plants, the largest and most advanced group of known plants

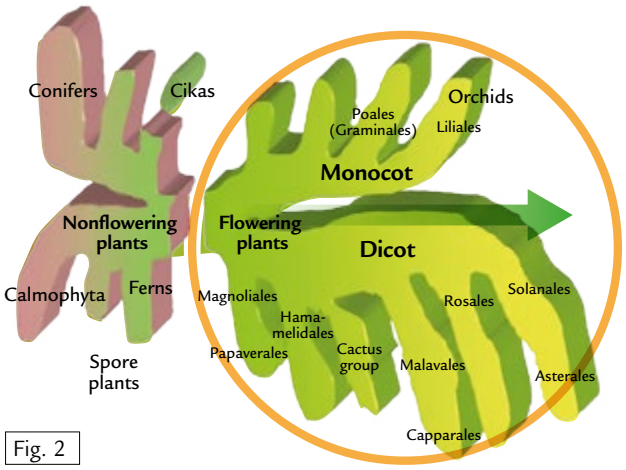

Fig. 2

characterised by complex structures of flowers and fruits and ovary-enclosed seeds. (The book deals mainly with this large group.)
The **Angiosperms** are divided into two Classes: **Monocotyledons (Monocots)** and **Dicotyledons (Dicots)**, each evolving independently. Each contains Species of plants grouped into Genus, Family and Order, all arranged by evolutionary order.

The construction of the Table of Plants from botanical information

The development of the flowering plants can be described as a tree-like process (Fig. 2) which split into two main divisions: Dicots and Monocots. Each division developed its own branches, one more advanced than the other. This tendency creates a horizontal axis of development (Fig. 3, A). In addition, each 'branch' (column) has developed inside itself into smaller groups (Orders), each more evolutionarily advanced than the other. This creates a vertical axis of development (B).

The courses of the plant evolutionary development 'branches' can be interpreted as a double axis table (Fig. 3), where the timeline is determined by the evolutionary location of each botanic group: this determined and structured the Table of Plants.

The Table of Plants thus encompasses the two Angiosperm subdivisions, the Monocots and Dicots which, for efficient organisation, are placed atop each other, *mirroring the same evolutional stage* (Fig. 4). As will be detailed throughout the book, homeopathically speaking, the same themes recur correspondingly in both subdivisions, with some minor differences.[4]

Both Dicots and Monocots are set according to systematics criteria, based on 'botanic symptoms' of the plant's shape, structure and genetics (according to Cronquist systematics). In each, the **columns** are organised by the botanic Subclasses, according to their evolutionary location. The **rows**' building blocks are smaller groupings of plants: Families and Orders.

In each column, the Orders are arranged by levels of botanic development, each more advanced than the one that precedes it (the direction is mapped in the Table from centre to bottom or top). These levels form **the rows of the Table**. The first row, which contains the more primitive Orders in each column, signifies initial stages in the column directive; whereas the later, more developed

4. The Dicotyledon Table has six columns while the Monocotyledon has only four. The Monocots undergo a similar journey to the Dicots, but in a less intricate manner: its first column has no remedies. The second column corresponds to the second column of the Dicots. Column Three is botanically nonexistent. The fourth column is analogous to both groups. The last column (mostly Liliales) corresponds to both the fifth and sixth columns of the Dicots. The evolutionary directive is based on botanic advancement of organs, cells and function.

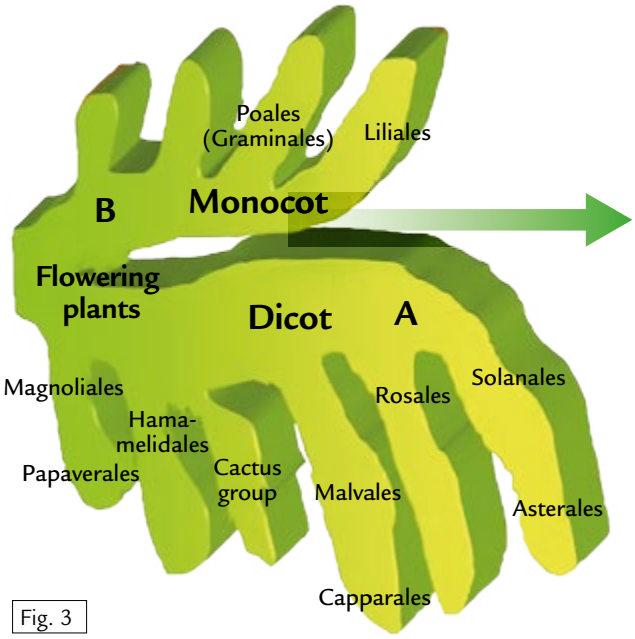

Fig. 3

			Zingiberales	Dioscoreales	
		No plants		Orchidales	
	Arales		Juncales	Liliales	
	Arecales		Graminales		
Alismatidae	**Arecidae**		**Commelinidae**	**Liliidae**	
Monocots →					
Dicots →					
Magnoliidae	**Hamamelidae**	**Charyophyllidae**	**Dilleniidae**	**Rosidae**	**Asteridae**
Magnoliales Nymphaeales	Urticales		Dilleniales Theales	Rosales Myrtales	Polemoniales
Ilíales Piperales	Urticales		Sarraceniales	Fabales	Gentianales
Laurales	Hamamelidales		Malvales	Geraniales Malpighiales	
Aristolochiales				Violales Euphorbiales	Scrophulariales
Ranunculales	Juglandales	Caryophyllidales	Primulales	Sapindales Cornales	Rubiales
Papaverales	Myricales	Polygonales	Cucurbitales	Rhamnales	Lamiales
		Plumbaginales	Ericales	Santanales	Dipsacales
	Fagales		Capparales	Celastrales	Campanulales
			Salicales	Apiales	Asterales

HOW TO WORK WITH THE MATERIA MEDICA AND WHAT CAN BE FOUND THERE

In order to understand the remedy it is best to read the common themes (3, 4) of the Order (1) or Family to which it belongs. Reading the theory part in the beginning is also very useful. The remedy homeopathic information is found in the centre (8, 9), while botanic information is found mostly at the sides (5, 6, 7, 10, 11, 12) and at the very beginning (2).

1. The Order's name. Under the Order is a list of Families and the remedy abbreviations. "Complete Repertory" names and abbreviations are used as standard. If unavailable, a "Synthesis" alternative is used or, failing that, a new coinage.

Please note that Orders and Families are placed according to the Table rules and sequence. Alphabetical order can be found in appendixes.

2. Botanic information pertaining to the Order and Families. The illustration depicts the affiliation of this Order with a column – or subclassis.

3. The characteristic themes of the said Order, derived from its location in the Table

8. The remedy's name in the materia medica.

Please note that the homeopathic spelling of the remedy often differs from that of the current scientific botanic name, sometimes due to the passage of time, sometimes due to inaccurate botanical knowledge.

9. Homeopathic information for the remedy. Data was collected from myriad sources, but interpretation is according to the Family or Order location in the Table. The accordance is often illustrated by condensed cases.

12. Notes may be referred to several times. They are ordered according to a logical sequence of reading material, thus the reference numbers in the text are not always sequential.

Bromeliales

Bromeliaceae: *Anans-c*, *Anans-s*, *Tillan*

The *Bromeliales* are native to the tropical parts of the Americas (with a few exceptions growing in Africa). The plants sport spirally arranged leaves: firm, tough and often spiny, often lacking an apparent stem. Some are terrestrial and some epiphytic. Both the flowers and the leaves are usually colourful.

Location: The *Bromeliales* are among the recent flowers to have emerged in the Poaceae, therefore should belong somewhere in the later part of the column, perhaps in Rows 6 and 7. Just as with the *Gingiberales*, the feminine nourishing element is being dried up by the fiery, upcoming masculine element, and the emphasis shifts towards the masculine. Attention is focused more outside the family, on achievements outside it. As yet unready for this shift, which will occur in the next column, there are feelings of being hindered by others, with suspicion and mistrust.

As few remedies are mentioned in the materia medica, no symptoms have been introduced yet, except in Vermeulen's *Plants*, so information is only in its infancy.

Ananas comosus

The proving[1] was not published but its summary is in Vermeulen's *Plants*[2] (refer to his books for further information).
Indifferent and lazy [Row 6], mistakes in time, delusions of seeing mice and dreams of jungles and of tissues dissolving.
Flatulence, gurgling and cramps in the abdomen, indicating poor digestion, typical of the column.
Great thirst, oedematous swelling of hands, sticky sweat that attracts insects, purulent inflammation after insect bites. Eye inflammation with yellow discharge and photophobia [the fiery transformation of the feminine, watery element, seen in the later part of Column Four].
Specific affinity for the skin, perhaps related to the irritant quality of the Pineapple: eruptions. Pimples and pustules, dry hands and feet.

4. The Order's Row and Column in the Table, in short

Column Four: Maturity and ripeness of the feminine, maternal, nourishing element. Family and mother–child dynamics. Being in the family or out of the family. Giving and receiving; abundance and scarcity – from a Monocots point of view.

Row 6: Adolescence, extreme changes, turning point (from the feminine to the masculine), motion, fire, identity within one's social frame.

Row 7: The young adult. Entering adult life, partaking in life as an independent being. Desire for advancement, social achievement, money and enjoyment. Feeling of omnipotence. Independence, assertiveness (or its opposite). Strong, active sexuality. Intimacy and sexuality.

5. The currently accepted Latin (botanic) name of the remedy's plant

Please note that the name of the remedy and the current Latin name are not necessarily the same. Look at the abbreviation if you are not certain.

Ananas comosus (*Anans-c*)
Pineapple
Family: Bromeliaceae

6. Common names for the plant

7. The botanic Family to which this remedy belongs

ANANAS FRUITS ON A SPINY BRANCH
© MICHAL YAKIR

Native to tropical America, this spiny, tooth-leaved plant bears large, sweet, edible fruits. (The fruit is in fact an amalgamation of berries which coalesce into a large, compact fruit, covered with spikes, which has to be carefully peeled before consumption.) The leaves are used for their fibres.

It's interesting that pineapples are denied fertilisation, as seeds harm the quality of the fruit.

Pineapples are considered very healthy, aiding digestion due to the high content of the proteolytic enzyme, bromelain.

In large doses it can cause contraction of the uterus, and even abortion.

10. A photo often relays the most pertinent aspects of the remedy

11. Short botanic, medicinal, traditional and folkloric information, remarks and other relevant information

1. Proving: Karl-Josef Müller, Germany, 1999.
2. F. Vermeulen and L. Johnston. *Plants*, Vol 1.

Column One
Magnoliidae
Pre-separation

The first column (Subclass) contains the most primordial and ancient (primitive) plants of the Dicotyledons in terms of botanical evolutionary development. They are generally considered a relic of even more primeval plants, from which more advanced plants arose. Some of the Families are so primitive that they are thought to be a transitional group *between* the Dicots and the Monocots. The flowers of the Magnoliidae display archaic structures, with an unstable, often large number of petals, stamens and ovaries, along with primitive fruit structures and ancient water-conducting systems in the stems.

The main themes of the column reflect the primordial, immature and naive state of the Ego and its struggle to separate from the oneness. Although every Order has its own attributes (based on the evolutionary timeline and maturity along the column), the following themes persist throughout the column (see elaboration in the introductory chapter):

Column One Themes

- Primordial. Confused, not here. Escapism, drugs
- Primordial, ideal existence, oneness, to be a part of...
- Weak Ego, weak will, weak mind and strong impulses
- Weak mind, incapacity for introspection
- Inability to protect themselves, no defense – reacting with control
- Exposed, no boundaries, no skin. Irritable, oversensitive
- Control
- Fears and anxieties
- Hormonal, uterine and fluid problems. No vessel

Primordial. Confused, not here. Escapism, drugs

The first column is in an initial state, still without form or structure. The Ego has not completely separated from the whole (the Self): it is potential rather than actual, not here yet, not fully incarnated. This is a 'timeless' column, where time is experienced vaguely. The body is not fully saturated with consciousness, leading to a tendency to daydream, with out-of-body, floating sensations, desensitisation and paralysis.

The first column sets the basis for the Ego structure (desires, emotions and mind) in its most elemental form. Emotions and mind are not yet consolidated, leading to mental confusion, problems with concentration, physical confusion (*Losing his way in well-known streets*), disorientation, alienation, and feeling strange in this world. Column One retains a link to the elemental consciousness

expressed also in the human subconscious. Hence clairvoyant states, prophesying and drug-like qualities are observed (mood-altering drugs are agents used to lure the consciousness into other worlds). There is an unwillingness to partake in the life of this world, with escapism and a tendency for various addictions – from reading to alcoholism and drug abuse.

Primordial, ideal existence, oneness, to be a part of...

There is a pull to remain in the non-separated stage and be a part of any form of oneness, be it a community or a relationship. There is a search for ideal, non-dual existence (ideal = non-dual). Duality is not tolerated, nor is conflict. 'Two-ness' is not yet perceived. *Desire for idyllic relationships and situations, seeking an ideal, often spiritual world* (Scholten) which echoes the primordial union. *Better by warmth* (but not by heat), which expresses the desire to return to the womb or the initial union with the all-giving feminine. The need to be guided and the need to lean on strong people can be understood in this context.

Weak Ego, weak will, weak mind and strong impulses

The first column relates to the inception, launching and formation of the Ego (the urges, emotions, mind and nervous system). The Ego consciousness that operates in humans as a vessel for the urges is primordial, unstructured and immature. Although the Ego doesn't have much control at this early stage – the survival instinct is still primary – the urges are strong, sensual and often unruly, with a tendency for unstable impulsiveness. The mind, on the other hand, is weak, not structured yet, unfocused and not fully conscious, as are the person's self-identity or sexual identity. (*Puls*: easily influenced; *Asar*: uncertain about his and his father's name [Grandgeorge]). The weak Ego and unfocused mind are not conducive to dealing easily with the world, so when hurt or injured they escape the body or the mind. The weakness, defencelessness and powerlessness, as well as the first separation, indicate the psoric nature of the column.

Weak mind, incapacity for introspection

As Ego awareness is just awakening, and the mind is in its initial stage of formation, the introspective ability is limited. Thoughts and even emotions are not easily articulated, and the mind is unfocused, leading to attention disorders and problems at school. Even when asked to describe their feelings, they can't explain; they just feel. Fearful of forgetting, the patient comes ready to the interview armed with lists and notes.

Inability to protect oneself, no defence – reacting with control

A general sense of incapability prevails, with earthly tasks perceived as too burdensome. One's hold on the world is not yet established, thus nausea and vertigo occur often. The weak Ego offers neither protection nor the ability to stand up for oneself. Physical instability or allergies and immune problems are prominent, reflecting the lack of protection from the world.

Exposed, no boundaries, no skin. Irritable, oversensitive

One has no boundaries yet. Typical expressions are: "I don't have a skin", "I am thin-skinned", "I am oversensitive" – as though the nervous system is exposed (*Acon*, *Staph*, *Myris*). The intense sensitivity and emotionality lead to restlessness, mood swings, impressionability, excitability, extreme irritability, uncontrollable anger or easy offence.
The slightest cause can irritate, leading to departure from the body or the mind, loss of concentration and escape from reality. Remedies in this column are indicated for severe concentration problems (similar to the gases among the mineral remedies). The vital sensation is disintegration or dissolution, lack of control, dissolving into the surroundings, and the reaction is an attempt to be in control.

Control

The compensation for the sense of powerlessness is a strong need to be in control – not so much over others as over one's own world and immediate surroundings, out of fear of dissolving away. When stressed, the need for control increases, which is another reason why such patients will arrive at the homeopathic interview armed with lists, controlling and telling the homeopath what to write down (*Puls*).

Fears and anxieties

Being so completely exposed, multiple fears and unexplained anxieties are prominent, not only in such well-known remedies as *Acon*, *Chel* or *Op*, but in the entire column. The lack of boundaries frequently invites offence and hurt from the world, which in turn increases the already inexplicable anxiety. When one is not here, when one is ungrounded, the here-and-now can bring up many fears. These fears often stem from the feeling of being a stranger in an unknown place (including planet Earth!).

Hormonal, uterine and other body-fluid problems. No containing vessel

The first column is feminine by nature: the foundational, elemental energy, as it begins to generate and beget life, clothes itself in a feminine quality. The feminine has a containing, vessel-like quality, and when this quality is imbalanced its physical manifestation will be through pregnancy, birth, menstruation, uterus, female sexuality and the hormonal system. The body's circulatory systems, blood vessels and other fluids (a manifestation of the feminine) are also affected.

Magnoliales

Annonaceae: *Asim*, *Guat*
Magnoliaceae: *Magn+*
Myristicaceae: *Myris*, *Nux-m*

Column One: Ancient, primal, feminine, 'watery', life-giving quality. Confusion and lack of borders. Instability. Indistinctive, indiscriminate, no vessel, shapeless. Influenced. Spaced out. Escapism. Disorder/ control.

Row 1: **Before life, before birth –** not ready. Not ready to be born, to start processes. Premature. Pregnancy, birth and womb issues, too-early birth, induction.
Not present in the world, before life, death, connections to the other realms. Primordial fears. Under the rule of the subconscious; mythical/ shamanistic/ otherworldly elements. Location: First stage of the first column. The Ego's formation having just begun, it is in a 'pre-' state. This very primal stage brings out the column's themes in their extreme form.

The *Magnoliales*[1] present a primordial and archaic fruit structure, with single or aggregated berries arranged in a cone-like formation, and a primitive flower structure. They are remnants of a primeval era dating back to 150 million years ago, when flower-bearing plants made their very first appearance, adapting to the large insects of this era. Mostly trees and shrubs, with pantropical distribution, they are largely confined to lowland rainforests and other humid habitats. Some species are valued for their fruits or timber, and others for their fragrance (i.e. Ylang ylang), ornamental or medicinal properties. Nowadays magnolias are grown even in northern gardens.

THEMES

Stranger in a strange land

The first row contributes to the feeling of being a stranger in a strange land. Naive and undefined, they encounter the world in a kind of daze, puzzled, as if they do not understand why this world is not as ideal as it should be and what is expected of them here. All of this creates anxiety – while the world around him does not understand what it is that they don't understand... There is a desire to participate in this world, but no knowledge of *how* to do it. Such people may experience themselves as not belonging to this world, feeling odd, strange and estranged.

Primordial naivety. Indiscriminate mind

Given that the *Magnoliales* represent the seed of consciousness for Ego building, the mind is still indistinct and indiscriminate rather than clear and differentiated. There is an inability to say 'no', decide between good and bad, and erect boundaries. The connection is to an ancient sort of consciousness, with lacking awareness of this world. An undefined, poorly resolved, unconscious and naive energy permeates the case.

Difficult concentration, forgetfulness, weakness of mind, fuzziness

One is allied more to the undercurrents of the subconscious than to waking consciousness: thinking is unclear, it's difficult to find a centre, to concentrate with great difficulty feeling centred and focused. One is easily distracted, with a diffuse energy that points out the weakness of the containing vessel. The

1. In the APG systematics, the *Magnoliales* is one of four Orders in the Magnoliids clade (which also includes *Laurales*, *Canellales* and *Piperales*).

mind is 'dizzy', dull, confused and unfocused. (The reason one can easily feel lost and confused is that at this early stage of evolution time and space are not yet defined.) There are difficulties with articulating thoughts and feelings (even though these are strongly present), because everything is still unclear and indistinct. Cognitive abilities are likewise not yet fully developed.

Premature, not ready

There isn't yet a readiness to be in this world, and consequently a tendency to retreat to an inner world. Inability to stand up against outside forces, be it life impressions, spouses or parasites, resulting in a sensation of powerlessness and weakness. Thus the morning aggravation – when needing to get up and start the day, get to work or to school.

Incapable, powerless, feeble

The primal creative energy of the first column is diffuse, with the containing vessel not yet fully formed. This brings about feebleness: physical weakness, emotional weakness, and feelings of incapacity when acting or protecting oneself. The mind as well is weak, dazed, disorganised and unstable.

Vertigo, dizziness, ungrounded, fainting

Fainting easily, loss of consciousness: easily leaving the body. Vertigo (as in the beginning of the Carbon series) all representing the ungroundedness of the *Magnoliales*, both physically and mentally, as does the left-sided affinity (the feminine, flowing, 'unstable' side of the body).

Fears and anxieties

The first row still has a link to other worlds and to the time before birth, hence many inexplicable fears and anxieties are seen. The lack of presence in this world leads to estrangement: "Strangers in a familiar place, now alienated and frightened, as in a horror movie" (Azrieli). This is augmented by feelings of inability to cope with the world, confusion, being lost, and not being here quite yet. This can cause a retreat into a spaced-out, disconnected state, as if in a bubble. There is fear of fainting, as if one is going to die, due to the knowledge that leaving this body is so very easy.

Asimina triloba

The remedy produces issues that arise when there is a lack of boundaries. The remedy's symptoms are mainly derived from children who ate the fruits indiscriminately.
The skin (the body's boundary) produces pustular itching acne, scarlet-coloured eruptions, with fever and long-lasting diarrhoea. The fluids of the body are in overdrive: the throat is sore and swollen, oedematous, causing hoarseness.
The mind produces languid and haze, absent-minded and detached states: "Did not care to hold conversation with anyone, even his best friends" (Allen). Irritable, unrefreshing sleep due to persistent thoughts: "Could not dismiss from my mind what had occurred during the day" – the mind is not shielded from the world as it lacks boundaries, thus the tendency for headaches.
The mind is 'uncooked': *Thoughts – persistent – occurrences of the day at night; of the*. **Bad memory**: Keeps forgetting people and names, perpetually surprised. For the *Magnoliales*, just living in this world is baffling; they feel that they just don't 'get' things. Odd, confused, abnormal feeling in this world. Out-of-the-world notions such as: "I don't need food to survive." Dreams of flying.
There is a great need to be part of a community, to be a normal part of society, while underneath lurks a feeling that something is not normal with them (from cases: Dinesh Chauhan and Linda Johnston, RefWorks). They felt odd and were thus striving to feel normal.

Asimina triloba (formerly ***Annona triloba***) (*Asim*)
Pawpaw
Family: Annonaceae

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A North American tree with large, edible protein-rich fruits, full of big black seeds.

Asimina is related to the Annona and the Custard apple.

Column Two: Post-separation, initial split and boundaries formation. Neither here nor there. Coping, making effort or escaping. Being engulfed vs emerging; small or big. Smallness of genital parts, atrophy, covering up weakness. Reproductive malfunctions, sycosis.
Body boundaries, skin, formication, numbness. Desire to manifest, handling the task.

Row 6: Adolescence: Establishment of identity and external image. Freedom, search, rebellion. Feeling hindered and restricted by others. Self-identity and image issues, dependence on the group, cooperation, participation. Desire to step out into the world vs fear of growing up and taking on responsibilities leading to apathy, inactivity, laziness and confusion of identity.

Myrica cerifera (*Myric*)
Wax myrtle
Family: Myricaceae

WAX-COVERED FRUITS © MICHAL YAKIR

Native to Central and South America, it favours warm climates. When growing on sand it will appear as a shrub; on rich, moist soils as a small tree. Due to its underground rhizomes, it can be fire resistant.

The Wax myrtle flower's ovary is unique in its ability to freeze the movement of the seed in the process of fertilisation. The tree's leaves and fruits are covered with wax which is used in candle manufacturing, though it has the disadvantage of crumbling easily.

The roots were used for a time as an invigorating herbal potion for fever, dysentery, convulsion, for bleeding gums and infections.

Myricales

Myricaceae: *Myric*

An Order composed largely of wind-pollinating trees (similar to *Fagales*).

Location: The single known remedy illustrates well the conjunction of column and row – any effort that requires stamina is resisted or kept outside, while keeping the Ego well protected within (just as in the *Juglandales*) so as to create a separate identity. Yet deep within, a confusion of identity may remain.

Myrica cerifera

This remedy has heart, liver and mucous membrane affinities and is listed for gonorrhoea symptoms.
Looking for empowerment, they try to affirm their strength by pitting themselves against others at work, pretending to be superior, acting in a haughty critical manner. They do not wish to mix with others [keeping borders] yet may easily lose their own barriers: *errors of personal identity*; lose their borders, feeling they *have no place in this world*.
They start out excited, lose themselves, and end up exhausted.
Restricted, a sensation characteristic of Row 6, exacerbated by the borders issue of Column Two: **Walking unsteadily, staggering gait** – feels restricted. Joint complaints ameliorated in the open air. The tongue is thickly coated to the extent that it can hardly move. The throat is constricted, making talking difficult. Muscle aches and restricted joints.
Any confrontation is an issue as it touches boundaries, causing grumpiness. Feeling restricted when forced to act.
Later on, depression will serve as a pretext to avoid doing anything. Deep depression and low spirits were present in the proving. So depressed he can't do anything, doesn't want to talk, saying "all is well". Becoming isolated by depression. "Miserable, dejected feeling all day, did not care about anything or for any friends; was perfectly wretched, beyond description" (Allen).
Typical concentration difficulties [not really here] echoes the physical experience, i.e. numbness of the temples and headache with sleepiness. Later becoming indifferent to their affairs, to loved ones and to sex. Sexual relationships are rejected so as not to be entwined with the Other, 'saved' for the sake of growing up and maintaining separation.
Extreme insomnia causing irritability and restlessness which in turn cause weakness and illness. [Sleep is about moving between worlds, precisely the issues here.]
Skin: Creeping sensations as of insects, jaundice, formication, scalp feels tight. Urticaria.

CASE 1

A woman in her mid-thirties, suffering fatigue and possibly Lyme disease. She describes her fatigue as overwhelming. She also has a number of chemical sensitivities, and very poor boundaries with her work. Before her fatigue became overwhelming, her favourite activity was running, enjoying the sensation of everything becoming more vibrant and the world coming in towards her. She felt it all coming in at once, which both exhilarated and exhausted her. The exhaustion stemmed from the intensity of her perceptions. She felt as if she was being absorbed by her surroundings, and then as though she would like to disappear in order to avoid the pain and fatigue that would come later. She felt during these episodes as if she could not move, likening herself to a tree. The opposite of being absorbed was evaporating. Her major problem in her work was a feeling of being scattered, not able to pull herself together to focus on her clients. Often felt herself outside of herself during this process. Long-term relationship was described in terms of inability to maintain boundaries. Her idea of boundaries[1] were that they defined places where you were comfortable, where you aren't sacrificing yourself.

Analysis: In this case we can see the patient with an incomplete boundary between herself and the outside world, overwhelmed by sensory stimuli, re-merging with the universal energies (*Delusions, error of personal identity*) rather than focusing on her life and work. But this absorption was exhausting her, leading to fatigue. This clearly pinpoints Column Two. Arriving at the row was challenging. The main issue was not merging, rather it was a lack of boundaries with the outside world, which particularly affected her in the area of her work, calling for a later row in Column Two. There was a feeling of almost teenaged vivacity from her, which led me to the *Myricales* in Row 6.[2]

Follow-up: She received *Myric* 30c, one drop per day succussed. She reported back in three weeks that her energy considerably increased, she was no longer exhausted, and had been randomly crying, without a feeling of sadness. The feeling of being absorbed wasn't really an issue any longer, and she felt much more comfortable in her life in general. Over the next several months we monitored her condition, gradually increasing the potency to 200c. In about five months the picture changed, and the remedy was changed to *Kali-br*, which she responded to very well. She continues under my care. (Paul Theriault)

CASE 2, EXCERPT

Young woman, 18; complaining of (urticarial) itching and stinging on the face, neck, right forearm and right leg. On the face a sensation as if insects were crawling, causing attempts to brush them away. The skin of the whole body has a decidedly yellowish tinge. Tongue thickly coated, yellowish. She felt sick all over, and was rather irritable. *Myric* 6x, a dose every two hours.[3]

Follow-up: Already on the second day there was much improvement, which continued with the steady use of the remedy. When I next saw her (after ten days), she felt entirely well, and discontinued treatment. (Melford E. Douglass. *Hahnemannian Advocate*, 1899)

1. Her free association was interesting. I asked her to free associate along the word 'black', and she described a feeling of being alone in the dark, cocooned, and resting. She reconfirm the information above on absorption and evaporation, and described a great deal of plant-related source imagery.
2. Allen writes about *Myrica*: "A pleasant exhilaration... followed by an excited state of the nervous system; this was accompanied by a restlessness which required a frequent change of position [Running?]. Dull and drowsy state. Exhilaration, excitement or depression, preventing sleep, with restlessness... Loss of energy... Drowsy stupor."
3. Note the typical crawling, tingling sensation of the skin, seen in many remedies in Column Two. Here it's on the face: *Face; Formication, crawling; bugs, insects, as from*.

Column Five
Rosidae

Encounter with the Other

Column Five Themes

- Split and opposition
- Heart vs mind, establishment of self-awareness through blocking and hardening
- Dominance of Mind, suppression, criticism and hierarchy
- Individuality will first emerge in this column but is easily suppressed
- Rigid or spasmodic expression of the suppressed emotion. OCD
- Relationships and friendships: split vs longing for a connection
- Avoidance of people
- Rigid desire for activity
- Activity, work, path, fulfilment of purpose
- Willpower and limbs

The general theme in Column Five is the split between the masculine and feminine principles, which causes suppression of the feminine element, of emotion and intuition, and the emergence of mind and reason as a means of attaining self-awareness. The split creates the possibility of recognising Otherness: thus a major concern in this column is the relationship with the Other (father–son relationships, connection with the father, partnership, pair relationships, connecting to and being liked by the Other). At the same time the split amplifies the masculine quality, leading to issues of excessive hierarchy, rigid morality, strict religiosity, concern with one's identity and path in life, focus on **work**, and preoccupation with rules and limitations. Physically the affected organs are the heart and extremities, with congestion and paralysis.

The modern world traces its roots to the early modern era represented by Column Five; therefore many characteristics of contemporary life, such as its emphasis on rationality, dependence on large institutions and rigid laws as well as superstitions, remain imbued with qualities which first arose then.

Split and opposition

The split arises when the masculine separates itself entirely from the feminine and begins to operate as the main actor in the realm of soul. The function of the masculine principle is to create separation. It does so by erecting a boundary that helps to establish the self-determination and awareness required by the Ego to evolve from the pure existence of Column One to the self-aware existence of Column Five and beyond. To allow for this separation, the soul temporarily

sacrifices part of its emotional essence, purposely allowing its boundary-setting masculine aspect to become dominant over its feminine aspect.

The split is thus the driving force behind the further evolution of the Ego. Pathology, on the other hand, comes about in this column since, **by holding heart and emotion apart from mind and reason, the split produces the sensation of separateness, estrangement and loneliness**. It also leads to a situation in which parts of the mind are opposed to each other, which the Ego may then project onto the world to create antagonism between itself and everything else that differs from it. The Ego declares: 'By negating the other I become myself.' This split and antagonism is seen in the case as it affects relationships by creating a gulf between the sides involved, along with feelings of alienation or hardheartedness, and is responsible for the emergence of hierarchies (higher and lower, important and unimportant and so forth). In Column Five one perceives all other persons and objects as opposite and set apart from oneself; everything becomes a challenge for the solitary Ego – an ordeal that involves constant effort.

Heart vs Mind, establishment of self-awareness through stopping and hardening

In this column we encounter the heart for the second time: as in Column Three, the interflow between masculine and feminine poles creates a pulse[1] that manifests in the centre of the body as the heartbeat. Again the masculine principle surges in with full force, but this time (unlike in Column Three) it has the strength to complete the process of separation from the feminine. By halting the free flow of the feminine, sorting and dividing up everything, and giving names to things, the mind strives to encompass all creation within its sphere of awareness and understanding. But in the physical realm, when these powers grow too strong they create **stiffness and hardening – the Mind pathology**. Physically, these qualities are associated especially with the heart: "A muscular organ that momentarily stops the flow of the blood with valves made up of rigid, sinewy tissue that lacks a blood supply of its own. Thus it may be said that the heart is the embodiment of the processes of halting, hardening, and ultimately calcification and ossification" (Bühler).[2] Starting with the early stages of the column, as awareness is increasingly infused into the previously dominant feminine flow, any disruptions are likely to be expressed physically as heart pathology.

Dominance of Mind, suppression, criticism and hierarchy

The role of Column Five is to strengthen the representation of reason within the Ego, allowing consciousness to become aware both of itself and of its surroundings and thereby grow and expand. But when the mental and rational faculties become overly dominant, **emotions are perceived as threatening** – as a source of turmoil and ultimately as a chaotic force that might bring total destruction. The rational mind will therefore tend to suppress both emotions and sexual energy. (*Emotions predominated by the intellect* [*Viol-o*] is a prominent symptom of this column.) At times when sexual energy is overtaken by the mind we may observe extreme religious zeal, while sexuality as such is suppressed. All this, coupled with the lack of emotional softness, creates dryness and rigidity physically and emotionally, gradually becoming more pronounced along the progression of the column, defining its pathological tendencies.

The mind, which in itself lacks the voice of the heart to guide it intuitively through life's events, clings to rules and definitions and seeks to break everything down to its constituents in order to make sense of it. Since the nature of mental awareness is dualistic and evaluative, its basic tendency is to criticise, blame, condemn and suppress. Whenever this critical voice is internalised it becomes self-repressive, provoking sexual or religious guilt. This voice often originates from the family, typically from the father.

1. Column Three is characterised by the conflict between the instinctual desire to maintain the primordial unity and the emergent conscious desire to separate. The latter tendency leads to avoidance and withdrawal from the primordial heart-based interaction with the world.
2. The beat of the heart is its most essential capacity: as it alternates between motion and rest, it embodies in its endless contraction and expansion the duality of emotion and reason. Walther Bühler (1979). *Living With Your Body.* London: Rudolf Steiner Press, 1979.

Acalypha indica

Affinity to mucous membranes of the respiratory system. Discharges with intense fiery quality: burning sensation in the chest, violent night-time cough with bloody expectoration. Tubercular cough, hard retching cough. Asthma [contracting when coming in touch with what is other than Me].
Haemoptysis. **Lungs and rectal haemorrhage**. Burning sensation in the stomach, haemorrhage.
Rheumatism resulting in stiffness of the joints.
Emotions: **dejected and depressed** but doesn't want to die. There is a sense of danger from the outside, thus avoiding bad news. The energy is in the process of **hardening**, the mind becomes strict and the unprocessed emotions manifest as sadness and lung pathologies.
The boundaries issues are expressed at the level of blood vessels, the liver and the lungs'pleura.
Liver affinity: **jaundice** and purulent furuncles (difficulty secreting discharges). The liver is unable to perform properly its role of transforming substances that penetrate from the outside world, and the morning aggravations attest to this poor function.
Summary: Due to the effect of Row 4 on Column Five, a more rigid barrier is created. The lungs, with their inhalation of the outer air, react, as well as the other membranes which interact with the world (liver, skin, digestive membrane). All are reacting to the Other with too much force, recoiling and resulting in too much of the Fire element: bleeding, burning and purulent discharge.

Particular to the remedy: everything is worse in the morning, the haemorrhage, the vitality. "Very weak in the morning, gains strength during the day."

Acalypha indica (*Acal*)
Indian nettle, Three-seeded mercury
Family: Euphorbiaceae

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As a medicinal plant it was used for rheumatoid arthritis, ringworm and scabies.

Cascarilla

Anxieties, anxiety in the morning, or arising with fever. Waking frightened from a dream that there is someone behind him.
The mind doesn't function flexibly – difficulty thinking. Want of inclination to reflect (Snelling). Doesn't want to make any effort. Aversion to thinking. Lazy. The lack of intellectual flexibility and the emotions being suppressed result in anxieties about germs and disease as well as a worry that someone is behind him, and the reaction: a need to be in control. Wants to control anything that has the potential to penetrate and endanger them, be it germs, sex or relations with another.
Water and Fire mix together: the mucous membranes secrete and ulcerate, aphthae in children, bitter taste in the mouth. Sensation that the stomach is filled with water; stomach rumbling. Wants to vomit. Constipation alternating with diarrhoea. Rectal haemorrhage. Bloody diarrhoea. Lungs haemorrhage (thus anaemia). Involuntary urination. Profuse perspiration. Desires hot drinks, which ameliorate. Sensation of swelling deep in the throat and accumulation of mucus in the throat.
Issues of breaching rigid boundaries are expressed at the level of all bodily orifices, from haemorrhage to delirium during fever [the brain boundary is being breached].

Croton eluteria (*Casc*)
Cascarilla
Family: Euphorbiaceae

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The plant was widely used for treating digestive problems. Dysentery, haemorrhage of the digestive tract and haemorrhoids as well as for relieving expectoration in chronic bronchitis.

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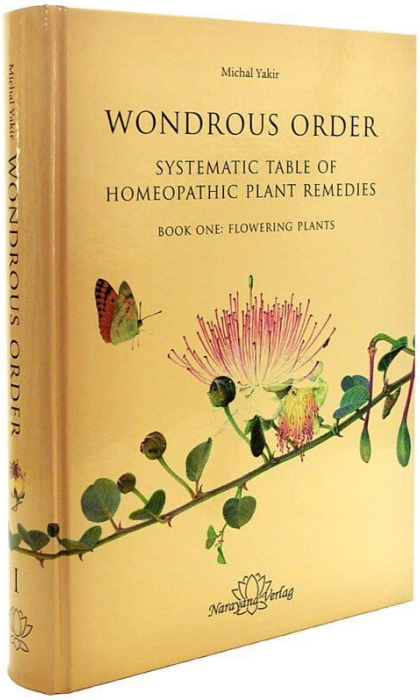

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